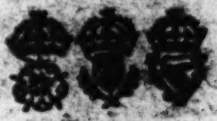
THE EPISTLES OF PHALARIS, THE TYRANT of *Agrigentum* in SICILY.

Translated into English by *W. D.*



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TO

THE RIGHT HONOVRABLE,

IOHN Lord *Mordant*, Earle of Peterborough.

THis little Volume falling into my hands, and finding therein so much ancient courage, liberalitie, and magnificence, and Phalaris *represented in another shape,*

than that, which is given by such Historians as have written of him; who (either swayed with the universall hatred, wherwith all men (almost) in those times were possessed against such as subdued a popular Government under the command of one man) painted him for one of the most cruell and bloudie Tyrants of the world, Or the age wherein he lived, being of such antiquitie, that few write with truth or certainty his actions, which

were

were many and variable, yea obſcured by the iniquitie of time, hath appeared unto my fancie, as an ancient Statue found by chance in ſome ruined place of old Rome, which although it bee defective by loſſe, or breach of ſome part or member, yet there appeareth in it ſuch a lively expreſſion of ſhape, ſtrength, or countenance; that it is eſteemed in a farre higher degree, than the moſt curious peece of the moſt excellent worke-man of the

time.

time. And although these are in a plaine stile, savouring of antiquitie; yet doe they so far set forth the condition of the man, that I think no Historian, unlesse inwardly conversant, could so lively character him, as the many expressions herein, of his high magnificence, fidelity, and other royall vertues: Amongst which, if any cursinesse or rather cruelty of nature appear, it serves to confirme as a truth: That attempts against the per-

son

ſon of a Prince, for the moſt part doe change his nature (though good with the beſt of men) into ſuſpitions, and cruelties, and never or ſeldome faile to ruine the attempters. *From hence my deſire hath raiſed my boldneſſe; with the beſt of my endevours, by conference with my great Maſters in the Originall (for I confeſſe my abſolute ignorance therein,) and by comparing of Tranſlations in three ſeverall Languages,*

guages, to render them in our
English tongue, as neere as I
can in their ancient and na-
turall plaineneſſe, without the
poliſhing of theſe times; and
to expoſe it to a publike view,
under your Lordſhips patro-
nage; to whom for your noble
favours, freely, aptly, and lo-
vingly done, I doe acknow-
ledge my ſelfe uncapable of o-
ther repayment: And doe
therefore intreat you, my
Lord, to accept thereof, as a
pledge, that nothing but a

hard

ard winter, hath diverted
nto unknowne paths my feet
(though never the eye of my
ffection) from waiting upon
your ſervice. And the better
o aſſure your Honour therof;
If I may perceive, that this
nanuel findeth grace in your
eyes; I ſhall be bold, with all
convenient ſpeed, to offer to
your hands a peece of an-
other nature, not yet finiſhed,
through the conſtraint of ma-
lignant interruption; But if
otherwayes, I will give ſtop

both

both to the birth and life thereof; The giving you contentment in any thing I undertake in this kinde, being the principall end of

Your humble and most devoted servant,

W. D.

THE EPISTLES OF PHALARIS the *Tyrant*, &c.

I. *Phalaris* to *Alcibes*.

Polycletes of *Messina*, whom thou hast falsly accused of Treason to thy fellow Citizens, hath delivered mee from a disease, thought incurable. I know this newes will cause in thee a

most extreame griefe; from whence I conclude, that neither *Æsculapius*, the Prince of Physitians, nor all the other gods, can ever cure thee: for although, Art may finde a remedy unto the infirmity of the body; Yet the malice of the minde is not to bee cured, but by death; which shall be grievous and cruell unto thee, for those great wickednesses, which thou hast committed most wilfully, and not by *constraint, as I doe mine.*

II. To the *Megarians.*

I Doe not complaine, that like ungratefull persons; In the difference which was betweene me and my neighbours about bounds, you testified falsly: from

ly: But I accuse my ignorance; that having received many injuries from you, I was so foolish, as alwayes to shew you good will and liberality, though I found you still forgetfull of good turnes.

III. To *Thirsenes*.

IF it bee most assured, that those, who constrained by necessitie, commit wicked Acts against reason and their duty, must expect grievous punishment; as thou didst maintaine before the counsell of *Egestines* when thou didst ascribe my acts unto the divine providence; What oughtst thou to hope for, who voluntarily and out of precogitated malice, giveſt thy selfe to all iniquities?

IV. To *Licinius*.

IF I had beene present, to have answered thee, when in the assembly of the *Leontines*, thou demandedst, what I was, from whence I came, and who were my Parents: Thou wouldst not have committed so much folly as thou didst: For as I am knowne to be *Phalaris*, the sonne of *Laodamantus*, borne in *Astipalesus*, banished from my Country, a Tyrant in *Agrigentum*, expert in many things, and unto this instant of an unvincible courage: So cleane contrary, I know *Licinius* to be lascivious with children, a buggerer with young men, an adulterer with women, rash in judgement, incontinent in his

plea-

pleasures: a sluggard in Peace, and a cowardly runne-away in warre. To conclude, thou art he, who for thy foolish prating of me, and for the wickednesse and baseneſſe whereof I doe reprehend thee, ſhalt bee punished by mee, if not ſuddainely, yet at the length, when the *Leontines* wearied with the warre, which I ſhall make upon them, deliver thee a priſoner into my hands.

V. To the *Leontines*.

IF you deſire the warre, which I make upon you, ſhould bee forborne, and that you ſhould have no more feare, give me *Licinius*, that powring upon him all my wrath, I may lay by the diſpleaſure which I have con-

ceaved againſt your Citie, and bee you aſſured, I will inflict no greater puniſhment, than I know all of you deſire ſhould light upon him.

VI. To *Zeuſibus*.

ALthough thou and thy Son have committed faults which deſerve no pardon, yet I pardon thee for thy Age, and him for his youth; But if hereafter, you correct not your raſh arrogance, nor thou for thy Age, nor hee for his Youth ſhall bee ſpared; but for the ſame cauſe that now I thinke you worthy of pardon, ſhall you then bee grievouſly puniſhed.

VII. To *Evene.*

AT the first I concluded to put thy sonne (whom I have prisoner) to death, and thereby to punish the injuries which hee did unto the Captaines of my army, but sithence I am minded to let him live, for I had rather the wickednesse of his life should bee a continuall hell unto thee, than that his death should bring thee to thy grave.

VIII. To *Samew.*

BEcause I know the goodnesse of thy manners, the sweetnesse of thy nature, and thy great humanity towards all men, and how compassionately

and courteously, thou doest esteeme thy neighbours felicity to be thy owne proper misfortune, and griefe; I doe briefly send thee word, that I have obtained the victory both by Sea, and Land, and finally vanquished the horse. And I doe it, that by this newes thou mayst have perpetuall griefe. For it is very fitting, that a man of thy benigne and loving nature, shold be tormented with paines agreeable to thy malicious disposition.

IX. To *Cleostratus*.

IT seemes unto mee ridiculous, that any man should become better by thy remonstrances: for he that would chastise another, should be free from all vice

vice himself; yet although thou art tainted with the same wickednesse, which thou reprehendest in another, and with many more, yet blamest them no other wayes, then as if thou wert without fault.

X. To *Lacrites*.

ALthough thou doest apprehend the death of thy Son with great sorrow, and melancholy, yet art thou to bee excused; for in good faith, I have so great a feeling of it, that if I were of thy family, I could not bee more truely grieved; although I am naturally firme against such accidents, well knowing that beyond measure to bee troubled with griefe, bringeth many inconve-

niences and loſſes. Let it therefore bee a comfort unto thee in thy adverſity, that hee died in battayle, fighting valiantly for his Country; and that together with victory, his deſtiny gave him an honourable end: ſo that having lived without blemiſh, his death ſerved for a marke of his vertue. Neither is it certaine, that hee, which is now an honeſt man, may not be altered with time; wee often ſeeing, that fortune is victorious, over the counſells and reſolutions of men. From whence I conclude, that hee who departeth this world without blame, ought to bee placed amongſt thoſe of higheſt praiſe. Perſwade thy ſelfe then, that hee hath repaied thee with gratefulneſſe, for thy begetting and nouriſhing

nourishing him: and that thou shalt much more augment it, if with temperance and a firme resolution thou doest patiently beare the sorrow, which thou conceavest by his losse.

XI. To *Megacles*.

I have sent thee horses fit for the Warre, with commandement to *Teucrus*, that hee should furnish thee with mony. Feare not to let me know what it is thou hast needs of: For thou canst not aske mee the thing (how great soever) which I will not most willingly send thee.

XII. To Aglas.

THe treaſures which God hath given mee, againſt all changes of fortune, I have not laid them in the bowels of the earth, (as thou didſt adviſe me) but in the boſome of my friends, who have not diſdained my preſents, as thou haſt done; who hitherto haſt ſhewed thy ſelfe ſo un-courteous unto me, that if I were put from my principallity, I could not expect helpe from thy friendſhip; I therefore pray thee, henceforth, refuſe them no more, but accept the preſent, which I ſend thee; If not as thy owne, yet as depoſited, and to keepe it for me: herein thou ſhalt doe the part of a friend; otherwayes

wayes it is not possible for mee to be assured in any part of the world, leaving behinde mee, more unstable then the dust, the best of my friends, who if they prosper, though I bee otherwayes afflicted, yet would I account my selfe no lesse happy.

XIII. To *Emuellus*.

SEeing it is not unjust, for a man to revenge himselfe of one who hath injured him, thou who hast first injured mee, expect the like from me.

XIIII. To *Erodicus*.

HEE that is injured doth seldome threaten revenge, because the offendor may not be in lealousy, and consequently

ly upon his guard. But I thinke it not the part of a valiant man to assayle another unawares: for which cause, I give thee warning, that having injured mee, thou takest heed of my revenge, which will fall upon thee; and I doe it the rather, that thou mayest have double punishment; first the feare of the punishment, then the torment it selfe.

XV. To *Ariphetus.*

THy actions are commendable, and worthy of recompence which I have sent thee, and will send thee greater. But I pray thee forbeare inquiring of my affaires; for it is best for me, to have them kept secret.

To

XVI. To *Amphionomus.*

WHen I ſend preſents unto honeſt men, I doe not thinke that I doe them a favour; but rather, that they doe mee a pleaſure in receaving them. Wherefore, in that thou haſt vouchſafed to accept of what I ſent thee, I doe not think I have bin gracious to thee, but that thou haſt done me a ſingular pleaſure.

XVII. To *Erithea* his Wife.

I know well (my Love) that I am obliged unto thee, both for my ſelfe and our Sonne, whom I have left with thee; for my ſelfe, in that I being baniſhed from my Country, thou hadſt

hadst rather continue a widdow than marry againe, although thou wert sued unto by many. For my Sonne, in that thou art his Father his Mother and his Nurse; Neither hast thou taken any other Husband than *Phalaris*, nor willing to have any other Sonne but *Paurolas*, contenting thy selfe with thy first husband in stead of a second, and instead of another Son, hast rather taken care to bring up him, which was begotten by me: Persevere then, and perfect that loving worke, which thou hast freely begun, both for the father and the Son, untill hee may neither neede father nor mother. I speake this out of great affection; not that I distrust the mother, or that I doe not know her most singularly

larly care full of him, but as a father who having but one Son, is in great care for him, as in truth I am; If then by this my affection, thou doeſt conſider the Fathers heart unto his Son, thou wilt excuſe mee for writing unto thee of him with ſo much tender paſſion. Farewell.

XVIII. To *Paurolas* the *Sonne*.

SOnne, thou oughteſt truly to love thy Father and thy Mother, and beare great reverence unto them; for it is both honeſt and juſt, that the child ſhould remember thoſe who have begotten and borne him, and who have done him ſo many favours. Yet if thou wert conſtrained

ſtrained to quite thy filiall duty unto one of the twaine, it were fitter thou ſhouldeſt forſake thy Father than thy Mother; for in bringing forth, and breeding children, the fathers paine, and trouble is not comparable unto the Mothers, who, in conceaving, bringing forth, and nouriſhing them unto a competent age, doe undergoe infinite ſickneſſes, travels and labours. And when the child is brought up, the Father, who hath taken little or no care for him, hopes to receave no leſſe fruit thereof than the mother. Now in thy caſe, in regard of my baniſhment, thy mother hath ſuffered more for thee then moſt women have done for their children: For ſhee alone hath undergone all the care which wee both

both ought to have done. Render then unto her alone all those duties wherein thou art obliged to us both, since she alone hath hath had all the vexation. And by shewing dutifull love unto her, thou shalt discharge whatsoever thou owest to me: neither will I, in respect of my selfe, require any more from thee, but rather freely confesse, that I have receaved many pious offices from thee, for it is reasonable, if thou doest acknowledge so many benefits from thy mother, that thou shouldest have great thankes of thy father.

XIX. To the same.

ALL that a Father can reasonably doe for his Son, I have

have done for thee *Paurolas*; If thou, in like manner, doſt not render unto thy father the duty wherein thou art bounde, thou committeſt a great fault. I write this, becauſe thou makeſt little account of good learning, for which I have often reprehended thee. If now thou any more deſpiſeſt it, I will never hereafter requeſt any thing at thy hands; for moſt aſſuredly know, that if thou doeſt mee this pleaſure, the great profit which will ariſe thereby, will not accrew to him, who makes the requeſt, but to him who ſhall yeeld unto it.

XX. To *Erithea*.

IF thou dareſt not ſend *Paurolas* to *Agrigent*, becauſe I live

live there tyranically; I pardon thee as a woman, and a Mother, who feareth that her onely Son should be in any danger. But if thou thinkeſt that thou alone oughteſt to injoy him, as if thou alone hadſt begotten him without mee, thou doeſt not truly judge of the generative cauſe; for it is already decided by ſtrict reaſon, that the Son doth belong rather to the father than to the mother. Yet by a more benevolent reſpect, he is equally from them both. But if thou thinkeſt, that in ſuffering the Sonne to remaine a little while with the father; the intereſt, which thou haſt in him may be diminiſhed. Iudge with thy ſelfe, what he may thinke, who hath not at all participated in the pleaſure of having him.

Make

Make us equall partakers in him by sending him to me, hee shall in short time returne unto thee withall things fitting for *Phalaris* and *Eritheas* Sonne; to the end that if not with me, yet without me, you may live together in plenty and aboundance. For what man will desire to inrich himselfe for his friends, without any care of his Wife, or Son. Truly as it becommeth a carefull and loving father, I am determined to lay out for you, a great part of the riches, and wealth which I possesse, having nothing in so deare esteeme as you two. And this I will doe, within short time, for many reasons, but chiefely in respect of my Age and of my late sickneſſe, which maketh me say; that I am a man to be every

every houre reduced to the laſt point of his life. Send mee then our *Paurolas* without delay; the Love of his Father being able to bring him from *Candy* to *Agrigentum*, with more ſurety, and ſo againe to returne him to thee, then all the feares and doubts which his mother makes, can doe.

XXI. To *Paurolas*.

I Have receaved the Crowne which thou haſt ſent mee, weighing ſix hundred crownes of gold, and I have willingly accepted it, as well in reſpect of thy good fortune, as to doe honour unto his liberality, from whom I received it; I onely wore it upon that day we ſacrificed unto the gods of our country,

country, for our victory obtained against the *Leontines*, afterwards I sent it to thy mother, not knowing any person more worthy of so precious a gift. But this would bee a Crowne more beautifull and more honourable unto us to see thee exercise thy selfe in things worthy the desire of thy Parents.

XXII. To *Him*.

WHen I was in *Hymera*, about some necessary occasions, *Stesicorus* his daughters sung some poesies unto me; some of them made by their Father, the rest by the little maides. It is true, that their verses ought to give place to their fathers: But if theirs had beene

bin compared with any of the other *Poets*, they would have appeared much more elegant. For this cause I think him happy, having taught them so well, and them more happy, considering their tender youth, to have attained unto so great learning beyond the course of nature; And thou *Paurolas* exercisest thy body in armes, in hunting, and in other labours, leaving thy mind, (which principally thou oughtest to exercise) untilled and unseeded with *Greeke*, or other good learning. It is true that care must bee had of the body, both for health, and to fortify the members, although it bee not exercised in combating in the publike and sacred agonall sports: But he which studieth to live in cheese

dignity of a Common-wealth, must diligently indeavour to furnish his minde with good manners. It may be thou desirest to make thy selfe a Tyrant, as justly due unto thee; and for this cause thou nourishest the strength of thy body, beleeving, that the forces of the body are necessary to maintaine a principality. If this bee thy opinion; I desire rather thou wouldest bee wise, and take advice, from him who repenteth that ever he was a Tyrant, and continueth this life by constraint and not willingly. For he who hath tryed what it is to bee a Tyrant, had rather bee a Tyrants subject, then one himselfe, being so freed from all inconveniency but the feare of the Tyrant, whereas a Tyrant is

not alone in feare of thoſe who being a farre of, lay wait for him, but his greateſt miſery is, that he is in continuall feare of thoſe who have the guard of his body. For this cauſe I pray thee, taking my counſell, ſhew thy ſelfe juſt and courteous to all, and leave the deſire of a kingdome (full of continuall feares and dangers unto thy enemies and their children. Yet, if out of thy ſmall experience, and out of thy youth, thou perſwadeſt thy ſelfe, that a Tyranny is a pleaſant and glorious thing and not a wretched fortune, thou doeſt abuſe thy ſelfe out of ignorance. Pray therefore the gods, that thou never prove this eſtate.

XXIII. To the *Camarians.*

I Have ſent unto the *Gellians*, and unto the *Leontines*, and doe thinke good to write unto you, that you would aſſemble not armes, horſes nor men, whereof you ſay your Citie is unfurniſhed, but good ſtore of money. So ſoone as the *Leontines* had receaved my meſſage they ſent mee five Talents, and the *Gellians* have promiſed mee tenne. And I may in reaſon thinke, that you will not bee ſlower than the *Leontines*, nor leſſe liberall than the *Gellians*.

To

XXIV. To the *Leontines*.

Leonidas whom you sent as a spy, hath beene by me apprehended, and being in my power to put him to death; I have delivered him, and sent him unto you, that you may be no longer in trouble to know, what preparations I have towards the Warre, which I intend to make upon you; For he in like manner did freely and without constraint declare your whole enterprise: telling mee that you were poore in all things, but of feare and famine; In which two, he hath by oath assured me, you abound.

XXV. To *Ieroſme.*

THou demandeſt, how I can hope to vanquiſh the *Leontines*, who have committed many unſufferable inſolencies in the land, which they have taken from mee. I will not tell thee, that I have a Iuſter cauſe than they, and that I am not the beginner of the Warre, but a defender of my ſelfe: for theſe are not reaſons which doe at any time prevaile with thee: But I will boldly ſay (although you *Leontines* make little account thereof;) I am aſſured to vanquiſh you, by force of armes, by ſtrength and valiant men, with money, Shippes, and Horſes: whereof you are in want; yet fight againſt an enemy

my who in all these things, as also in good fortune is, most rich.

XXVI. To *Nicophemes.*

THou sayedst in the counsell of the *Leontines*, those whom I put to death suffered miserable torment; and that I punished them onely because they were on the contrary side. But thou doest not observe, that the example of their miserable death maketh the *Leontines* more slow to undertake the Warre, which thou by all meanes doest labour to have them make; telling them, that to offer an injury against such an effeminat enemy as I am, is alone sufficient to obraine the victory.

Surely it cannot bee, that hee should be hated for his cruelty, who is taxed for his over much delicacy; yet if thy talkativeneſſe bringeth thy deſire to effect, know that I doe not envy thee; neither will I diſſwade thee from making the greateſt reſiſtance thou canſt.

XXVII. To *Tymonatus*.

I Have conquered the *Leontines* in Warre: But that thou mayeſt bee able to ſupport the griefe, and not kill thy ſelfe at an inſtant by hearing a relation at once of the whole ſucceſſe, I was not willing to advertiſe thee of all that happened, nor how in the end I vanquiſhed the *Tauromenitans*, and the *Tan-*

cleans,

cleans, who were their confederates: neither was I willing to let thee know that I delivered all the prisoners, having receaved for them a hundred talents. Fearing least, if I should advertise thee of all my happy successes, thou shouldest dye out of griefe, and I thereby, accounted causelesly the Author of thy death.

XXVII. To *Pythagoras*.

IT seemes that *Phalaris* his tyranny, is utterly opposite unto *Pythagoras* his philosophy: yet if experience were had; nothing could keepe us from proving our selves: for continuall frequenting together may bring into the same state things,

which doe much differ. That which I have heard of thy acts, makes mee beleeve thou art a good man; neither would I have thee paſſe thy ſentence a-gainſt me without tryall. And the falſe opinion which men have conceaved againſt mee, doth ſo much wound me; that I cannot with ſuerty goe to thee, being accuſed of tyranny: For if I goe diſarmed and without my guard, I may eaſily bee taken; and if with great multitude, ſuſpition will bee had of me. But thou being free from all danger, maiſt come without feare and prove me; then if thou doeſt conſider me as a Tyrant, thou ſhalt finde me rather a private man, and if thou doeſt behold me as a private man, thou wilt know that I hold ſome-thing

thing of a Tyrant, although by constrainte; for it is impossible to preserve such an estate without cruelty. Now if goodnesse can bee in surety with Tyranny, I desire for many reasons to bee with thee; for being under thy guiding (if truth, together with *Pythagoras* his opinion, to whom I will give faith, doe promise me safety) I will indeavour to walke in a more delightfull way then I have done.

XXIX. To *Torax*.

I Doe not know, whether I should accuse my selfe, for writing obscurely unto thee, or thee, who out of malice wilt not understand me: yet know thus much that by our account thou

thou art indebted unto mee twenty thousand frankes. If thou art willing to have it told more cleerely; Stay but a while, and I will shew it unto thee: in another manner then willingly thou wouldst know.

XXX. To *Ariphades*.

THe ignorance, and rashnesse of youth, hath ruined an infinite number of men; now I desire thou shouldest know, that thy Son is violently possest with these two evills. And although through them he hath done mee many and great injuries; yet I have with-held my revenge, not out of any love to him, but to doe thee a pleasure; many having assured me

me of thy incredible goodneſſe; wherefore I could never conſent, that the Sonnes malice ſhould bring ſorrow and heavy trouble to the innocent age of the Father. It being to be preſumed, that thou having but one Sonne, how wicked ſo ever hee bee, canſt not forbeare to love him; I alſo conſider, that his death, will determine thy ſucceſſion, and that the love unto a father ought to ſurmounte the ſonnes malice. Yet if hereafter hee doe not forbeare his raſh inſolences, obeying thy commands and my remonſtrances; let him be aſſured to receave puniſhment for his rebellion againſt us both; and becauſe he ſhall not pretend ignorance herein, when he ſhall bee taken in fault, heaping offence

upon

upon offence, I doe let thee know, that what I write unto thee, I have sent unto him.

XXXI. To *Nicenetes*.

IT may bee thou perswadest thy selfe, that what I have written to thy father, to divert thee from committing such follyes, hath beene out of feare of thee; If there were no other cause, there would be no occasion for my writing now; but I heare thy father is a modest honest man; and that he hath no other Sonne but thy selfe, which hath moved me to compassion: So that pardoning thee, whose ignorant youth is too too rash, I have beene hitherto patient. Yet thou art with-

without pitty or care of thy father, who having attained unto an Old age, is now in danger for his Sonne. And besides thou without any providence continuest in thy rashnesse. It may be this happeneth because thou hast not beene chastened by me; or that thou thinkest to be able to retire thy selfe at thy pleasure, which many more mighty then thou art, have not beene able to doe. Whatsoever it bee, which hath moved thee heretofore, choice being given, now take the most profitable, and have a care thou doest not imitate *Timander*, but follow rather the counsell of a profitable enemy; then of a pernitious friend.

XXXII. To Antimagnus.

IF thou canst pay mee that which thou hast borrowed and doest it not, thou art wilfully wicked; but if thou hast not wherewith to pay, yet thou doest mee wrong. And because a fault committed against ones will, is worthy of pardon in their mindes, who doe iudge with humanity; know that the pardon which I give thee, is only to prolong the payment, not that I despaire of recovering what I have lent.

XXXIII. To *Aristomenes*.

ALthough thy compaſſion and love bee moſt pleaſing unto me, yet I intreate thee not to be troubled or grieved at my wounds; for ſo farre am I from apprehending them (although they were almoſt to death,) that againſt the opinion of the vulgar, unto whom death is odious and terrible, I would rather die in Warre, and haſten my end appointed by the good gods; then that they ſhould grant me longer life than ordinary. For what can bee more acceptable to a noble man than to loſe his life in fighting for vertue and victory.

To

XXXIIII. To *Xenopithes*.

THe vile and ſlanderous opinions, which are held of me doe not trouble me; becauſe if I doe evill I am conſtrained thereunto by neceſſity, which admitteth of no law; whereas others commit wickedneſſe naturally. Wee differ alſo, in that I being a Tyrant, confeſſe my fault having power and liberty; whereas you, of a private condition, dare not confeſſe what you doe, fearing the rigor of the Law.

XXXV. To the *Citameans*.

WHen ſome of your Citizens were brought priſoners

prisoners unto mee, and not one of a hundred hoping of life; I delivered them, because I saw you careless of them: not that I would have you thinke, I have forgotten my hatred towards you, (for I should want of my wit; if my revenge should bee lesse than my anger) but to the end, that when you shall have suffered sufficiently, deserved punishment, the greatnesse of your misery may bring to your memory, the evills which you have committed.

XXXVI. To the same.

YOu (it may bee) thinke you have suffered too much, for those injuries, which you did unto me and mine, because that for

for thirtie of my men which you have cruelly burned, you have loſt five hundred men at armes, and in ſtead of ſeaven talents which you ſtole from me, you are deprived of great riches by my meanes: But I would have you know; that what you have hitherto ſuffered, is but a beginning to what you ſhall ſuffer. So that you ſhall bee aſhamed to confeſſe, the harmes which you have receaved through my meanes, ayde, and ſuccour. Neither then, ſo long as that providence, which governeth the world, ſhall maintaine it in the harmony wherein it is, will I leave the hatred, which I beare you. Neither ſhall the Warre, which I ſhall make againſt you, be to vindicate my ſelfe, but the gods alſo,

who

who have power to maintaine and ruine all things. For as all the other elements doe participate of the fatall divinity, so also doth the fire of *Ætna*: Into which most iniquuſly caſting my innocent men, you have not onely made *Phalaris* your enemy, but the Sun alſo who ſeeth all things.

XXXVII. To *Chritophemes*.

THou, and all thoſe, who exceſſively praiſe me, witneſſing my force, and perſwading your ſelves that the *Leontines* have beene conquered by my counſell and labour, doe the part of good friends; becauſe honour is a ſpurre unto vertue. And I may boldly affirme I have

have not beene wanting in any thing required in so great a worke: yet the desired victory proceedeth from the hand of fortune: for there is nothing, how great or small soever in all humane acts, which is not confirmed by her ayde and favour.

XXXVIII. To *Polygnotes*.

I Will henceforward forbeare, either writing or offering any thing unto thee, to the end, thou maist leave those praises, with which thou doest indeavour to honour mee amongst men. For in effect thou doest blame me, in refusing my presents, and valuest me only in words. Knowest not thou that amongst

mongſt men of wiſedome, words are but eſteemed the ſhadow of the thing.

XXXIX. To *Axiognes.*

IT is not amiſſe to glorifie ones ſelfe of his Nobility, as of any other good; yet I know no other Nobility than vertue. All other things hold of fortune: And in truth he who is a vertuous man, although hee be deſcended of baſe Parents, is more noble, then hee who is a King, or then all others. So contrary, he who is deſcended of a moſt antient ſtocke and of moſt high lineage, and a vitious perſon, is more ignoble than any other, who is vertuous, in how baſe or low a degree ſoever hee live.

live. For this cause, amongst th
Siracusans doe thou commen
the vertue of the mind, and no
the nobility of the dead, whic
is lost by ignoble successors.

XL. To *Demoteles*.

I Excuse the remonstrance
which thou hast made unto
mee, in that thou having never
beene a Tyrant perswadest mee
to leave my Tyranny, without
fortifying thy reasons with the
authority of some god, to
whom I might rather have gi-
ven credit than unto thee; who
wouldst be accounted the onely
wise and assured counsellor in a
matter of so great importance:
yet doest not know that in the
giving over such a principality,
there is more danger than in the
acqui-

acquiring thereof; for as unto a private man, it is better not to become a *Tyrant*; So he, who is one, doth much better to keepe and maintaine the estate than to leave it. In briefe the same consideration ought to be had of a Tyranny, as is usually had of the birth and life of a man. For if it were possible for man to know before hee were borne into how many misfortunes and mischiefes hee should fall during his life, without doubt hee would never bee borne. So if a private man aspiring to a Tyranny, should first understand, what, and how many calamities are accompanying, he would rather choose a private life. Thus I know *Demosteles*, that not to be borne, is better than to bee borne, and a

private life is better than a Tyranny; If before I had beene possest of the Tyranny, thou hadst given me this counsell, declaring unto me the qualities of the evills thereof, assure thy selfe I would have obeyed thee; but being a Tyrant, and constrained thereby to commit an infinite number of evills, so far is it from the power of any man, that none of the gods can perswade me to leave the arme of a Tyrant. For I know well, that in leaving it I should bee forced to suffer infinite and most grievous torments, and in the end a miserable and shamefull death by their hands, over whom, I have tyrannically ruled.

XLI. To *Epicarmes*.

I Doe firmely beleeve, that thy counsell and *Demoteles*, who perswade me to give over this Tyranny doth not proceed from any hatred towards mee, but from the small experience which you have in the world, because, one may desire the possession of a Tyranny, but not the quitting thereof, in respect of many unjust acts, therein committed. For it is not unlike to an Archer, when he hath lost his arrow, he hath no power to stay it. But if you can bring to passe, that I never had exercised Tyranny, doe it and I will beleeve you. Yet it is more difficult for your remonstrances to doe me good.

LII. Vnto the same.

THou who thinkest me just, art alone a sufficient testimony for me; though no man give faith unto thy words: because I repute a man of thy integritie to be a rule and law unto all *Sicilie*, and the sottish multitude I have alwayes esteemed as an empty vessell. Of which multitude to be accounted evill, and worse than we are, is a thing (it may bee) of no small profit. Yet there are many like thee, whose vertue and not their number I take into consideration; which have concurred with thy opinion of me. But if thou wert alone it is testimony sufficient, neither have I need of others.

XLIII. To *Hipolicion.*

I Have permitted thee to come safely unto mee, without giving thee any safe conduct by oath; for I would in this, that my honesty should serve. But if thou doest not trust me, thou doest me an injury, greater than that, for which thou wert accused unto me; because thou art afflicted, for any cause what ever, I have never broken my faith, and notwithstanding my permission, thou demandest a safe conduct, as if thou didst distrust me. I pray thee tell mee, in true religion, what difference is there betweene breach of a promise and breach of an oath; the

minde only being that, which ought to confirme both.

XLIV. To *Polytimon*.

IF in judging my manners, by thy evill conditions, thou doest distrust me; thou doest not accuse my malice, rather thy prudence; but if thou accusest me by my owne manners, thou art in a great error, not truly knowing me. For I am so farre from breaking my faith, that measuring another mans heart by mine; and trusting in another, more than I ought: presuming he had beene faithfull, I have beene deceaved. Come then upon my assurance, without doubting of fraud or deceit; then mayst thou witnesse that

that *Phalaris* doth faithfully keepe his promise.

XLV. To *Nicias*.

THou hatest thy Sonne, because he approveth not thy manners; and for this cause he is esteemed and beloved of all others. Be thou therefore assured, that all those who love him, hate thee.

XLVI. To *Admates*.

I Heare thou debatest with thy brother, which of you two is the veriest Villan; by that which I have heard from thee of him, and from him of thee. I doe verily beleeve, and hold it for a firme truth; that hee is as

bad as any, and that none is worse than thy selfe.

XLVII. To the *Egestines.*

TAke heede you doe not receave those whom I have banished; for never man exceeded *Phalaris* in retribution of good turnes, nor in revenging of Injuries. You may discerne something to this purpose, if you consider the *Leontines* and the *Melitines*; for wee have beene the cause of liberty unto the last, and of servitude unto the first: the *Leontines* drowned my Galley; and the *Melitines* indeavoured to save it.

To

XLVIII. To *Antisthenes* and to *Theotine*.

OF the presents which I sent, *Antisthenes* hath received a part, but *Theotine* would not take any; wherein I am to thanke one, but not to complaine of the other; for he who received, did not despise my good will; and he who refused did me no harme.

XLIX. To *Menecles*.

IF thou wouldst bee thought free from thy fathers vices; doe not repent that thou art become good; other wayes thou wilt lose the good opinion which the *Catanæans* have of thee; who will beleeve that

thou art not truly good, but that thou counterfeitest, and art only a time-server.

L. To *Epistrates*.

THou writest unto me, as if I were a most fortunate and happy man: But I will briefly tell thee my estate. In my infancy I was deprived of my father and mother. In my youth (by my misfortune) banished from my Country and lost the greatest part of my estate; I was taught by *Barbarous* people: And to avoide injuries, I was driven to flye from all places; where I was not onely assayled by my enemies, but by those also to whom I had done pleasure. Last of all having attained to a Tyranny, I hate a Tyranni-

Tyrannicall life. If this may be called happineſſe; truely I am happy.

LI. To *Oneſon.*

THou and all my friends ſhall doe mee a pleaſure to forbeare looking narrowly into my affaires; and from ſearching into things which doe no wayes concerne you; for ſuch is the condition of my eſtate, that my enemies will have more cauſe to rejoyce by knowing it, than my friends to bee vexed or ſorrow for their ignorance therein.

LII. To *Eteonicus*.

ACcording to thy counsell, I will no more remember my hatred towards those, who have injured me: because it is not fit (according to some mens saying) that wee being mortall, should retaine an immortall hatred. Yet *Pithons* injuries to me shall neither in this life nor after death (which must certainely happen to all) ever depart out of my memory: for amongst many other marvailous displeasures, he poysoned my Wife *Erithea*, because out of desire to follow me, she refused to marry him.

LIII. To *Thraisemor.*

THe castle, which thou lest testest defending it selfe, hath beene taken and ruined by *Tenereus* and his soldiours, by a surprise; and know, that it was done in as small time, as I have beene writing this letter.

LIV. To *Abaridas.*

IT is told mee, that thou art come out of the mountaines of *Tartary* into our regions, led by a desire to converse with famous men, and that thou hast spoken with *Pythagoras* the *Philosopher*, with the Poet *Stesichorus*, and other renowned Grecians, from whom thou hast learned

learned much goodneſſe : And that thou deſireſt to find others, from whom thou mighteſt learne the ſtories which are unknowne unto thee. But becauſe at the firſt I have beene evilly reported, and thereby thou art perſwaded, that I am ſuch a man as my Slanderers doe ſpeake me ; it is no eaſy thing, to make, thee beleeve the contrary. Yet if thou canſt be perſwaded, that to know the truth of things, it is neceſſary to frequent men of long experience and knowledge; come and ſtay with me, as many brave and gentle perſons have done : and thou ſhalt finde by experience, that al things are better, more ſeemely, (and if without blame I may praiſe my ſelfe) with more humanity diſpoſed, than is beleeved ; and that

that *Phalaris* who governeth these affaires, is not inferiour to some of them, who for such Acts are beheld with admiration.

LV. To *Orsiloquus*.

IF it hath beene ascribed as a fault unto me, That *Pythagoras* hath never come unto me, although by me many times required, thou alwayes perswading him to shun my acquaintance; Now that hee is come, and hath stayed with me in all contentment, for the space of five moneths, it must needs bee to my praise. For if my manners and his had not beene in some sort conformable, hee would not have stayed a minute of time in my company.

To

LVI. To Egesippus.

NOw there is no remedy in *Cliſtenes* his baniſhment, but only repentance; It may be, that thou and his other Parents, who are oppreſſed with ſorrow, doe know that hee hath evill underſtood the affaires, for which hee is baniſhed from his Countrey: but I ſeeing him labour in the affaires of the common-wealth, with abundance of vaine glory, had great compaſſion of him, and by my letters did foretell him, what would happen. Yet he over-weening, and drawen by the delightfull hope of honour, made no reckoning of me, thinking my admonitions fooleries, as if I had no experience in publike affaires:

affaires: Or that I did it to preserve my Tyranny; not willing to see any body governe well in a politicke state. And this was his beleefe untill hee being blowne up (more than was fitting) with the empty winde of honour, was thereby flung headlong to the ground. Wherein he found to his great prejudice, that *Phalaris* was not ignorant of civill government, but rather hee himselfe; who in his short prosperity, not judging rightly of the nature of the people, which doth easily bring a man unto misery; and seldome or never hath the beginning correspondent with the end. I and all others who would not bee accounted fooles, ought rather desire to bee blamed then honoured by the indiscreete multitude;

tude; because their hatred is easilyer quenched, than kindled; neither is the short time of the vigor thereof so hurtfull. And that which ordinarily springeth from a popular love, is seldome any other thing but banishment, death, confiscation of goods, and things no lesse intollerable. I sweare unto thee *Egesippus* by the great god; that in my heart I never had other opinion than what I write. All multitudes, are rash, foolish and seldome or never effecting any thing, ever changing in their counsels, without faith, inconstant, giddy, treacherous, and deceavours, an unprofitable voice, easy to blame or to praise; In briefe he that in governing a common wealth indeavoureth to please the people,

le, for the most part ruines himselfe, with shame instead of honour; yet there are some so eagerly affected thereunto, that madnesse may rather bee ascribed unto them, than rashnesse. The father doth not love his sonne with so great affection, those that desire to marry doe not looke upon their loves with that eager longing, others who love mony doe not seeke it with that diligence; and those who delight in armes, in War, in Horses to be victorious in the *Olympick* games, take not so much pleasure in any of these things, as those doe, who seeke after wretched glory, vaine honour, and the peoples favour, to their most extreame dammage: But the friends of such as are so transported with this popular

popular applause, ought exc
dingly to grieve, and their e
mies may most confidently r
joyce.

You then, who are *Clifti*
his Parents and kindred; if h
be in griefe comfort him, that h
may the better beare this adve
sitie as a humane thing: and a
though hee bee in a fault, whe
it cannot bee helped, remo
strate so unto him, that he ma
have no more desire to travai
in the like affaires.

LVII. To *Antonie*,

SO soone as I receaved thy
letter, I sent thee the silver,
thinking; that it was not alone
a fit time to doe thee a pleasure,
but that it was to bee executed
suddainely. I have therefore
delivered

livered for thee, three Ta-
nts; that thy Sonnes ranſome
ing payed, he may be called
om his baniſhment, and be no
nger a vagabond in the world:
or by experience I have
nowne, how grievous and ex-
eame a miſery, baniſhment is.
urther, out of my free good
vill, I have ſent thee three Ta-
ents more, to the end, that the
goods by thee ſold may bee
ought againe. I alſo adviſe
Cliſtenes, that hereafter he med-
dle no more in publike affaires,
nor in any ſuch buſineſſe, the
profit whereof goes to the
Common wealth, and the hurt
to them who meddle therein.
And if his own example be not
ſufficient, let him ſet me before
his eyes, who am his couzen
by the mother, and who out

of

of the little knowledge which I had in governing publike affaires, was banished from my countrie; where it was never in my power to returne, after I was become a Tyrant. And I doe assure thee, that there is not so much pleasure in being a Prince, as there is griefe in banishment. I sweare also unto thee, by the great gods, I write not this out of any regreat I have, for the money which I send thee, but out of sorrow which I have, for the miseries thou sufferest. Neither doe I it, because I will not give thee another time; but, that I would not have thee imploy me, in doing thee pleasures, which are of no availe; for truly when my friends require any thing of me which make to their profit; I

strive

ſtrive to gratifie them, with a better will, and more liberally.

LVIII. To *Cliſtenes*.

I Doe ſuffer in thy misfortune; yet I write not this letter, to reprehend thee for things, wherein (not beleeving my counſell) thou haſt extreamely erred; although it is many mens faſhion, when they are not able to profit by their remonſtrances, (their counſell wanting ſucceſſe) they reprehend thoſe, who would not beleeve them, wherein (to my judgement) they doe but eſteeme their owne advice in too high a degree, and overmuch leſſen thoſe who commit the errour; for my part, fore-

foreseeing the mischiefe which hath happned; that thou mightst not bee oppressed, I familiarly advertised thee, and now seeing the evill which thou indurest, I thinke I have erred; and am in miserie with thee. And I intreate thee to beleeve the reason why I foretold thee, was onely because it might not happen. But seeing, either by fortune, or by determined counsell, it is thus happened; I will not lay malice to thy charge: rather to witnesse that I beare an equall sorrow with thee; I have indeavoured, with all my strength, that thou shouldst not long abide in thy misery: as more plainely thou wilt understand, when thou seest thy mother. In the meane time I will forbeare reproaching thee.

of a great villany; that seeing thy selfe banished from thy Country, thou didst not vouchsafe in thy exile to rest thy selfe with me, being so true a friend unto thee, as thou knowest I am. Yet if it were out of shame, and feare to be taunted, because thou didst not obey the counsell which I gave when I foretold thee what hath now happened; I am so farre from blaming thee, that I much rejoyce thereat, seeing that thou art become wise: For it is to be thought, that hee, who is ashamed of his passed faults, will carefully take heed he commiteth not the like againe.

LIX. To *Leonicles*.

THou hast used many reasons to perswade the *Carthaginenses* to make Warre against me, yet bee thou assured thou canst not prevaile, and that I will bee revenged of thee, not in vaine words, wherewith thou hast injured me, but by deeds, the feare whereof our experience hath kept the *Carthaginians* from falling into *Phalaris* his anger, whom they have found both gentle, and courteous, being a friend.

LX. To the *Ennesienses*.

I Doe perswade my selfe I am the cause of your liberty: for which

which although you are ungratefull; yet I doe not repent mee, but would have you send mee the money which I have lent you, becauſe I have ſo much need, that I am conſtrained to ſend up and downe all *Sicily* to get in money. Some have freely lent me as the *Leontines*, and the *Gelians*; others have promiſed me, as the *Hialeſians*, and *Phimleſians*. Vpon what doe you thinke? Seeing, that what I have willingly lent, you doe not reſtore me againe, in ſuch a time, when thoſe, who have receaved no benefit from me; doe ſuccour me with their meanes. If thoſe who have promiſed to lend did know; that inſtead of recovering my debts, I importuned them, who ought me nothing; doe you

thinke they would lend mee. Yet I firmely beleeve, they will keepe promise with mee; and may peradventure thinke that hee who is negligent, in recovering his owne, will bee as slow in paying, what hee hath borrowed: If you weigh these things, you need not bee ashamed to pay mee my mony. And if this which I have sayd bee not sufficient to induce you thereunto, bee you assured, I will finde the meanes to constraine you, at the least, if to doe what is just and reasonable may be so termed.

LXI. To the same.

HAving told you, that of all the money, which I have lent, you should only restore mee

eight talents, easing you of the rest, especially in a time of great necessitie, I thinke you observe no modesty: For of the eight, you keepe back foure, and with regreat pay me the other. Yet I sweare by the great gods, that I am only displeased; you doe not acknowledge the benefits I have yeelded you. For although I suffer the dividing of my debt, the dammage consisteth but in foure talents, but your ingratitude amounteth to twenty: Yet, you professe you will pay them foure also, thinking (in the meane time) you have obliged mee by what you have done; In which respect, I cannot ground any hope upon your ingratitude, if, having the meanes, you doe not speedily render them. But if you have

the will to doe it, and that I understand by your embassadours you are poore, and have collected the moneys which you have sent, upon particular men; I will give the rest unto your Citie: And if you will receave them, which you have sent me; I am willing with all my heart to give them backe, provided they may bee imployed to the publike benefit, and not robbed away by those, who stealing from the poore people, make the common-wealth needy, and themselves rich. And whereas, by your Embassadours, you send mee word, you will erect statues in remembrance of the good turnes I have done you; I advise you not to bee at that charge; for beside my liberality now, and formerly, unto you, I

will

will also pay the charges therein imployed.

LXII. To *the same men.*

I Write this letter, not repenting of my liberality to you; but to the end that by punishing of *Periander*, you may acquire more favour from me. Yet if you have ready mony in your City, and by forged excuses forbeare acquiting your debts unto such, who out of good will have lent you, it is a manifest signe, that (the saying your money was imbeseled) is not true. Neither is it reasonable, that those, who borrow money in their need, when they should pay, should like rich men hide it in great quantity for robbers. It were much more honest, to

be rich to your Creditors, and poore towards the wicked: for, if as rich men, you give the money of your common-wealth to wicked men; and in the meane time, as governors thereof defraud your creditors: First, (a thing most evill) you injury another, who hath done you none. Secondly it is much better you should pay what you borrow, then suffer robbers to steale it away, thereby disappointing *Phalaris* make *Periander*, (besides many other pleasures) become rich. It is for you therefore to resolve, that your money being not imbeseled, you render those kindnesses unto me, which you have received; or with the losse of those moneys, which you sent mee you bee constrained to part also

with

with those which I have given you.

LXIII. To *Hieron.*

ALthough I could say a world of injurie of thee, and of the foolish, and ignorant speeches which thou utteredst of mee to the *Leontines*; yet I will only say; the *Elephants* of *India*, make no account of flyes.

LXIV. To *Aristeneter.*

AGo is not grievous unto mee, because it is not the Tyranny, but *Phalaris* which waxeth old: yet thy (beyond measure) fearing, frets me; seeing what is destined must happen; although *Aristeneter* scratch more than is going. And,

to write unto thee in Poetick termes, it is better to suffer with an undaunted courage, that which is expected with griefe and molestation, than to be alwayes martyred with feare.

LXV. To the *Milesians*.

YOur Embassadors have perswaded me to lend you money, though I have not much at this time, in respect of the Warre wherein I have dayly consumed it. Yet it is an old proverbe, amongst friends excuses must not be used.

Wherefore I pray bee not like unto many who, when they borrow, use most gentle and faire words; but when they are intreated to pay, grow angry, shewing themselves, both unrea-

unreasonable and ungratefull. For in equity hee who receaveth a good turne, ought to remember those who doe it, and untill it be repayed, not to thinke their creditors changed: So if their creditor bee an honest man, let him bee payed as an honest man; if hee be wicked, yet let him be payed; for although he be not good, it is just and civill to pay debts. Beleeve it then my friends, that, in lending and gathering in my debts, I am alwayes my selfe. Nevertheless, those unto whom I doe pleasures, change their manners as occasions are offered, like the *Camelions* changing their colours, according to the object of the places where they are, and while they receave benefit from mee, they highly prayse

me,

me, as one of their gods, and benefactors; but when it is demanded againe, they call mee villaine and Tyrant; which maketh me know, that if the man who lendeth his money be in danger of losing it, he were better lend it to a particular, then to a Communalty; for if a particular man deceave him, hee getteth but one enemy, and hee a weake one; but if a Communalty deny him, the losse is no losse, and in stead of one, he shall have many enemyes. I have not hitherto found this malice in you, which maketh mee, all suspition set apart, send you what you demand, assuring my selfe, that in all things else you have a good memory, and are faithfull in merchandizing. Furthermore, I doe thinke you well

well know, it is a greater ſhame, for many to injurie one, then for one to injury many; It being no way likely, that one ſhould deſpiſe many, although it often happeneth, that a communalty makes light account of one man.

LXVI. To the ſame.

I Have not ſent back your embaſſador with this letter, becauſe I reckon not of your praiſes; but becauſe my actions may not well permit this honour; yet it may be, you make this high eſteeme to incite other to hold the ſame opinion of me, who am aſſured that all men thinke evill of me but you, who juſtly repute mee good. Nevertheleſſe, becauſe my merits,

rits, cannot be printed in other mens beleefe, (through a falle opinion of men) I feare it may bee more hurtfull to you, than available to me, becauſe every one is apt to ſay, you would never eſteeme ſo much of a wicked man, if you were not like him. Wherefore becauſe (though wrongfully) theſe your prayſings of mee, may make you bee reputed evill, though I am never the better, I intreate you forbeare them as unneceſſary.

LXVII. To *Menſicles.*

I Doe truely rejoyce at thy happineſſe hearing (although thou didſt deſire a Sonne) thou haſt a daughter borne, which I thinke, is the more pleaſing in-

to

to thee, because she may bee in stead of a Son. And in truth, daughters naturally, have more respect to their fathers, than Sonnes.

Concerning the gifts which I send thee, I shall thinke thou receavest them with the better heart, by thy free taking, not what I now send thee, but what thou shalt advertile me to send, my ignorance of what is necessary having now withheld them; For I beleeve, in respect of thy daughter thou hast need of more and more pretious things.

LXVIII. To *Alcandre*.

Do not thinke, that thou, or any else whoever can feare mee, tither in word or deed;

deed: For I have experience in Warre, wherein I was never so bold, as to attempt an unjust thing, or any thing above my strength. I know the suddaine altering and changing of times: And can better teach others, than bee taught by any other, how unconstant fortune is. Moreover, I am as confident of my selfe, as any other man can bee; trusting in the great god, that hee will defend me from the injuries of men, and that hee will bring under my hand all those, who shall assaile me.

LXIX. To *Licinius*.

FOolish *Licinius*, wilt thou never forbeare thy rashnesse? wilt thou never have care of thy selfe?

selfe? Thou art thirtie yeeres of age, and yet continuest in thy madnesse and by diverse wayes stirrest up enemies, too powerfull for thy resistance. Thou composest verses and Tragedyes to my dishonour; as if I should bee vexed at them: but I would have thee take heed least thou be persecuted by effects, more miserable and severe than any Tragedy.

LXX. To *Cerbon.*

HOw comes it to passe, that men should wonder, at the extreame punishments, which I inflict upon them, who injury me; yet those amongst you, cannot bee deterred from assayling mee? So, that with teares, you bewaile their fortune,

tune, who are tormented, and doe not rather advise them, not to attempt against *Phalaris*. It were better for mee; you would not constraine mee to take such revenge, and more profit to you, not to be carried with such rashnesse against mee. But (if I truly understand your nature) wherein would not you have attempted against me, if in my revenge I had not beene extreame cruell? Seeing that without hope of finding mercie, you so desperatly expose your selves to all danger. I will then forbeare to bee cruell, when you abstaine from injuring me.

To

LXXI. To *Entimon.*

THou haſt ſaid a truth in all theſe things which thou haſt laid to my charge; and I doe freely confeſſe all thy accuſations concerning the *Siracuſians*: for, if I did not puniſh thoſe who offend me in ſo high a degree, that they merit no pardon; and if you or others, were not ſo mortally enemyes to your ſelves and to me; neither ſhould I bee taxed for wicked cruelty, neither ſhould any one amongſt you be moved to compaſſion, by ſeeing your ſelves put to ſuch intollerable puniſhments.

To

LXXII. To *Cleobolus*.

ALthough thou haſt imployed the ſtrength of thy ſpirit, to perſwade the *Cammarians* to undertake a war againſt me, yet canſt not thou make them lay their hands to it; for they know truly that Warre is made by deeds, and not by Orators words; but if thou wouldeſt have them enterpriſe it indeed, demonſtrate unto them, that thou art in effect, as thou art in counſell. If, by this meanes, thou canſt not attaine thy purpoſe, change thy minde, and counſell the contrary: So (it may bee) mayeſt thou attaine thy deſire; For it is certaine, they neither reckon of counſell nor counſellor, which

is

is not profitable. For this cause and fault alone, rest assured I will punish thee, not in vaine words, wherein thou doest injury me, but by executing, and in such a manner, as those who have once tryed it, never after offended me. Which the *Camarians* well knowing, are not willing to feele *Phalaris* his anger, and the rather, because when they hold me for their friend, they finde me kinde and loving.

LXXIII. To *Cleodicus*.

THou intendest greater cruelties against me than is in thy power to execute; I pray thee from whence proceedeth this desire, which thou hast to offend *Phalaris*, thereby to gratify

tify a Tanners neece, the Wife of *Antand*, who killed his father in Law? By meanes of which foule crime, against nature, hee is become rich. But my just anger shall not so farre transport me, as at this time, with multitude of words, to recount all his wickednesses; because judging him worthy of punishment, I will not in words, but in effect lay it upon him; And, for those things, which thou hast indeavoured against mee, I will make it fall upon thy head, and upon all thy race.

LXXIV. To *Necolaides*.

I Will not doe any displeasure unto thee: For I am advertised, that thou hast rather done good

good than harme; but I intreate thee, that unto the best of thy actions thou wilt not mixe such things as may constraine me, to be other wayes unto thee, then I am now.

LXXV. To *Polax.*

I Gather by thy letters, that thou much wondrest at my alteration in the course of my life: In that heretofore I shewed my self more familiarly and easily then was fit for the estate of a Tyrant; and now will hardly be seene, either to kinred or dearest friends; by all meanes flying from the company of men. But at these things thou oughtest not to marvaile; because that not alone in men, who have no relation unto me,

but

but in my most private friends, I cannot find a sound and firme faith. And having with great difficulty proved all things, I say it is better dwelling in the deserts of *Affrica*, and in the wild woods of *Numidia*, only accompanied with cruel beasts, than to live with men; for I shall have a more safe abroad with Lions, and sleepe more securely with Serpents, than with men of this age. This I say out of the great experience, which by the malice of variable, and unconstant fortune, I have gained.

LXVI. To *the same man.*

THou speakest most truly, *Polux*, in saying, that the injury, which every one doth me,

me, farre exceeds the revenge which I take; for I willingly have pardoned those twice, or thrice, who have attempted against mee. Yet of all those, who out of premedirated counsell have assaulted me, there is not one, who can be ashamed, to see himselfe taken in his wickednesse the second time.

LXXVII. To *the same man.*

IF those, who are prepared for Warre against me, to revenge those, whom I have justly put to death, did plainly know the cause for which they doe it, they might thinke themselves worthily revengers. Therefore thou who accusest me to the *Siracusans*, calling me a revengefull Tyrant (without

any gravitie or modesty) oughtest to relate the reasons why I have put such men to death, who, by no wit of man, could be excused: that thereby, thou mightst stirre up the courages of thy Auditors against him of whom thou speakest. Now if thou art ashamed to discover the reasons of what thou accusest mee, what occasion have they to bring their Warre.

LXXVIII. To the Eginians.

I Doe thinke I have just cause to revenge my self upon you. Neither is my power wanting; And I ought to doe it, did I not feare their death, whom for three moneths space you have kept prisoners, onely, to please a wicked villaine, who abideth

abideth in your Towne.

LXXIX. To *Nicippus*.

I Yeeld thee many thanks, that thou hast vouchsafed to receave the presents, for wch thou sayest, thou art afraid the *Sirasusans* will punish thee: but bee thou assured, that if thou hadst refused them, I was determined to accuse thee, as if thou hadst receaved them: so refusing them thou shouldst have run the danger which thou fearedst in taking; And without doubt, if I had caused thee to bee accused for taking them, I should have seene beleeved; But if (as it is true) I affirme I have given thee nothing; Thou wilt be delivered, and held free from suspition.

LXXX. To *Nicarquus.*

THou couldest not have provoked the *Cammarians* to make Warre upon me, but to be vanquished by me. But they as wise and provident men, doe rather consider deeds than words, and whether they were able to archieve it, if they should begin it; for which cause they make little reckoning of thy vauntings; though thou art not ashamed, to bee more hurtfull unto them by thy words, than unto him against whom thou speakest.

LXXXI. To *Leonidas.*

IF thou thinkest, that by thy marriage, thou hast receaved favour

favour from me, and that thou oughtest not to be ungratefull; I tell thee I would not have thee yeeld me any thankes: but pay me all, in perfectly loving thy Wife, in whom thou sayest our kindred first began.

LXXXII. To *Timostenes*.

LEt part of the Souldiers labour in the *Castell*, and another part make up the bankes against the high flouds of the Sea; that the course of the water being turned, the fields, which are barren, may become fertill. And we shall thinke our selves obliged to those, who shall have first finished their Taske.

LXXXIII. To *Cleomenides*.

WEE have sent thee gifts fit for the *Gimni* of playes, to wit Iarres of oyle, and foure hundred measures of Corne; but the gifts, which are more agreeing to youth, as wine and *Stesicorus* his verses, wee send unto thy Son: Although it may be some *Sirenisan*, may suspect, that these things are sent, by the Tyrant to stirre up some novelty.

LXXXIV. To *Polycletes*.

TO satisfie thy desire, I have delivered *Calesereus*, who had conspired against me, wch. he not only confessed, but also revealed his companions, adding

adding farther, where, when, and how they were to assault me. For in truth I did thinke it the part of an ungratefull man to deny life unto any one, being requested by him who giveth health unto others: I have herein done my duty, yeelding this favour unto the Physitian, who healed me, It being most fit that thou shouldst receave all grace, who art the chiefest in Physicke and healest all that have neede of thee. Yet let *Calescrenus* consider, that beyond all mens opinion, (for thy sake) his life is spared, hee having unjustly taken life from another, for although fortune did deny him the execution of his wicked intent, yet he did all that was in his power.

LXXXV. To the Messinians.

I Vnderstand that you accuse *Polycletes* for treason against the *Agrigentines*; in that I being grievously sicke, he tookeupon him to cure me, and it being in his power to destroy me, he delivered me found and in health; for, insteade of commending his honestie you accuse him of malice, and shame not to confesse it. Whereas all good men admire his knowledge, much more his honesty and integrity. For when I came under his hands, I was at the point of death; and although I were accused for a Tyrant, yet he was so farre from killing me, that he laboured to restore mee to my former

former health. Yet doe not you thinke, that all your calumnies can any way prejudice him; For my liberality hath made him one of the richest men in *Sicily*, and the acknowledgement which I have made of the pleasure which hee did me, doth (I know) make you rather desire to be called traytors unto the *Agrigentines*, than the murderers of *Phalaris*.

LXXXVI. To *Gorgias*.

THy letters are full of wit, and doe witnesse the gentlenesse of thy spirit; yet the counsell, which thou giveſt me concerning things to come, it seemes to me superfluous; for in truth I neither feare death for any punishment, propoun-

ding to my selfe, that herein I doe well, knowing that fate is not governed by men. And to tell you my minde in a few words; I account him a foole, who first contrived these things or who hopeth or feareth good or evills to come, or who doth perswade himselfe that things to come are to bee foreseene, and to be avoided. But if any one be of opinion they are to be foreseene, yet impossible to be avoided, to what purpose is the labour to foresee them? Seeing, that knowing them, or not, they must needs happen. Thou wilt tell me, that being foreseene, it is the more easily receaved, or defended and instead of one thing foreseene which is evill, the better meanes may bee used to interpose another, then that which should

should happen: which I cannot beleeve, because it is the worke of God and not of man; He then seemes wise unto mee, who is not troubled at his destiny, nor afraid of his death. Studie then as long as thou please, about these uncertainties to confirme the opinion, about which there is no neede for thee to trouble thy thought; and be thou assured I make no account of it.

LXXXVII. To *Nausicles*.

I Have writ unto thee, that *Hermocrates* his labouring, together with the indeavours of all his partakers, could not keepe *Philodemus* his married daughter from receaving the presents which I sended. So that all their labour hath only left

sended

sened but increased my honour: for hereby I being a Tyrant and having no relation unto her, am made equall in esteeme with her most neere and eminent kindred. Those then who in blaming mee doe say by presents I indeavour to get beleefe, may take for answer; That to those, unto whom one doth a pleasure, violence is not used, rather true affection.

LXXXVIII. To *Alaorites.*

IT was no way needfull, that out of vaine and youthfull hopes, thou shouldst throw us into dangers, and grievous feares; neither doe I desire, by such difficult effects to have any further

further assurance of thy great valour. Yet seeing thy vertue hath surmounted my feare, pursue this good presage, all other things will suceed to thy wish. Not, that I am not in continuall feare and care of thee, though thou art in health; for until thy returne I shall be still in doubts, still expecting thy letters. Wherefore I put thee in minde of what I told thee at thy parting, when thou lefts the City, that thou shouldst indeavour to keepe mee *Larrites*, whom I doe hold more deere than Castles, Townes, and Tyrannies, I (by the living gods) than my owne life.

To

LXXXIX. To the same men.

I Pray thee *Lacrites*, remember the promises thou madst me, and bee carefull, that I bee not driven to remaine alone. Thou knowest how poore I am of friends: I write unto thee that I am in feare, but it is not of those who are inferior unto us, nor for the weakenesse of our confederates; For alwayes, and in all things wee surmount our enemyes. But it is of thy active and forward courage in employes of Warre, and because thou labourest, with too great violence and affection, to appeare too excellent above al, being grieved that thou canst not, in one instant bee present at

all

all the incounters. Remember, that at thy departure, I gave thee in charge to thy selfe, and thou didst promise to render thy selfe safe and whole into my hands againe; which now I most affectionately desire of thee, not that thou shouldest doe any thing unworthy of thy Noble courage (for that's impossible) but that thou shouldst in other more needfull occasions to shew thy gentle courage, and that thou art a Souldiour, who neither avoydeth danger nor labour. And if thou thinkest this thy forbearing, may bee ascribed to want of courage; thou mayest in other things shew the excellency of thy vertue.

To

XC. To *Lisicles*.

I Doe not wonder *Lisicles*, if thou doest not resemble thy Father, nor thy Sonne in any thing; For thou art not *Lisicrates* his Sonne, nor *Neoptolemus* his Father. Which many *Siciliens* doe affirme hath beene assured by thy Mother and thy Wife; wherein they have acquired honour; for it is a most commendable thing and worthy of praise to speake truth to all, especially to those who know it.

XCI. To *Timolius*.

NOt to offend, is truly and properly attributed to god alone: And to erre, and by the erring,

erring, to become wise, is a humane thing. But truly he, who after his erring and thereby falling into misery, yet becomming no more advised; I cannot conceave that he can be accounted other than most wretched, and infortunate. To conclude then, hee partakes of a beast, that being made an example of rashnesse and folly, doth not, by his owne adverse and miserable fortune, become well instructed and wise in after times.

XCII. To *Phedimes.*

WEE have three severall times, made our selves beleeve, that thou hast not injured us; Although in every quarrell, raised by thee against

againſt us, it is knowne thou haſt greatly erred. And if hitherto we have accounted thee ſuch as wee deſire or as thou oughteſt to bee towards us: eſteeming thy accuſers words falſe, though there were pregnant cauſe to thinke them true; And that oftentimes, ſome doe ſuffer, who have not merited it, ſo that it ſeemes fortunes malice ought to be accuſed. I would then, that hereafter, neither thy manners nor thy fortune, may occaſion us to be thy enemy. And conſider well (for we will no longer ſuffer thy malice to attempt unpuniſhed upon our goodneſſe) that what injury ſoever thou haſt done us, we have alwayes uſed thee courteouſly, for which thou haſt not beene ſo thankefull as thou oughteſt.

Strive

Strive therefore, that thou be not more in humane to thy ſelf, than he is, who hath continually ſhewed himſelfe ready to do thee pleaſure.

XCIII. To *Ageſilaus*.

IT ſeemes unto me that *Teleſippa* is grievouſly diſpleaſed at thy ſtaying in *Siracuſe*: She (like a modeſt and loving Wife to her husband) proteſted againſt mee; as if I did uſe too great authority over thee; And told mee ſhee could no longer beare with thy abſence.

Beſides ſhe calleth her father to her aſſiſtance; It may bee thou underſtandeſt what ſhe would doe: be thou aſſured that ſhe will doe it: for ſhe will no longer indure, that a husband,

band, who ought to be wholly hers, should bee no more unto her than a stranger. She judgeth that I, and I conceive, that shee can constraine thee to returne; for I cannot beleeve, that thou feareſt *Phalaris* so much as thou doeſt *Teleſippa*. Come then and give thy selfe unto those who desire thee, either for my sake or for hers, who (by the living God) is worthy to be infinitely beloved.

XCIV. To *Polineſtor*.

Acrites, hath given assured testimony of thy vertuous acts, which hath beene (as hee saith) glorious and in great number; especially the succors of thy foote, and how by thy direction, and the bravery of the assaylants, the Towne was taken:

taken: he also let me know that hee offered the horse unto thy command: which if thou hadst accepted of; all that I can give thee; yet by the immortall GOD, I should thinke my selfe obliged to thee: And if thou dost not receave my presents, with the same affection, wherewith I send them; I must confesse, a private man hath overcome the Tyrant, so much that if thou doest not accept of the third part of the Spoyle, which ought to bee divided amongst the Souldiours, and which thou didst refuse, when it was given thee by *Lacrites*, be thou assured, that hereafter I will be more slow, not in liberality, but in receaving the noble favours, which thou mayest doe me.

TO

XCV. To the same man.

NOw I know, there is no need to intreate thee the second time, and that fearing my threatnings, thou hast divided the spoyles, giving the reward of dangers, unto those who underwent the labour. Wherein thou hast done exceeding well, and I am very glad of it; having now a confident boldnesse, to request thy assistance in my affaires: thou thereby hast also beene the cause, that in time of necessity, the Soldiours will fight with more courage; For who willingly will undergoe labour, and danger, without hope of reward? None such as have experience. These presents are re-

ceaved

ceaved by thee to my profit; the Souldiours thereby being made loving, faithfull, and ready when need requires.

XCVI. To *Lyſander*.

BEfore thy ſuccours came, we had fought, the enemies being diſcovered before *Euclids* horſes came: through want therefore of Soldiours, we had no advantage by the battaile; but onely, in reputation and praiſe, whereof we got much; for to a part of our army which fought, and not to all the victory was to be attributed; So by thruſting our ſelves into the greater danger, we have gotten an excellent and a famous prize.

To

XCVII. To *Arimagnus*.

THe evill opinion which men of this time have of me, does not trouble me: for seeing every one doe unjust acts frequently, evill is rather esteemed Justice, than equity it selfe: Nor that I indeavour to hide my acts, but will freely publish them. For, that which others doe but of their perverse nature, I doe by constraint. I doe also freely confesse, I am polluted, with many wicked affections, which are naturall in others: See here our difference, I being a Tyrant, having liberty and power to do what I intend, freely confesse it; and others being private men, deny for feare of punishment.

To

XCVIII. To *Polycrates.*

I Have sent for all my friends to come to *Agrigentum*, and doe also intreate thee most affectionately to come before the *Olympiads*: For I am determined (having assembled all my friends as formerly I have done) to settle a councel for the conservation of my estate, and to deliberate of great and weighty matters; in other affaires (for feare of troubling them) I will not imploy them, my selfe being sufficient in my particulars. Yet I will not refuse your advise, to the end that continuing the principality in that state wherein it is, it may often receive you with [illegible] hearty

welcome. And if other wayes fortune bee pleased, that this should be our last meeting, yet you may remember the love I have borne you. Come then without stay and shew the readinesse of your affection to *Phalaris*, whom you wel know.

XCIX. To *the same man.*

IT shall never bee said that I will tell thee, or any other man, unto whom I have shewed my selfe liberall; Neither is it fit, (having an intent thou shouldst receave my presents, which hitherto thou hast refused) that I should manifest those who, (without cause, worthy of reproofe or suspition of evil) have taken them, for I thinke man that not honestly recire the ple

pleasures, which he hath done to another, neither is it commendable to hear them related. Yet that many there are, who by force against my will, have unjustly robbed away my goods thou canst tell; many also have unjustly detained them, who afterwards have delivered them by constraint, and to avoide a Warre: Others have kept them as things holily and justly gotten, while they were able to defend them; which could not be long, in regard of the many dangers which do accompany evill gotten goods; so what willingly they tooke by force from me, they were forced though unwillingly to surrender. Whom doest thou indeavour to imitate, being not willing to receave, what I with

a free heart give thee? Thy excuses are weake and easily answered; For by the testimony of my very enemies, the mony is pure and holy, if thou doest make a difference, betweene what is got by unjust rapine, and what is offered as a pledge of affection. Take then (I most earnestly intreate thee) from a faithfull friend, that which in pure good will he sends thee.

C. To *the Astipalesians.*

ALthough, by infinite and unlooked for changes of fortune, I am grievously troubled; yet I doe not remember, that in all my life, I either felt greater griefe, or greater joy, then now I doe; for if my heart were extreamely grieved, in

that

that day wherein without cause I was banished from my country; which you may well think, it beeing a thing almost unsupportable even unto those who deserve it. I am now in as exceeding joy, that in your common-wealth, you have mee in remembrance, writing unto me of your affaires, as unto a friend, who loveth you; which you doe not (as I verily thinke) so much out of a hope to receave profit in this your publike deliberation, as to give a true testimony that I am unjustly banished, and that you layd the blame upon those who were the cause; for it is not probable, that a man should make request unto one, who hee knoweth doth hate him, or should hope from him, who doth not love

a free heart give thee? Thy excuses are weake and easily answered; For by the testimony of my very enemies, the mony is pure and holy, if thou doest make a difference, betweene what is got by unjust rapine, and what is offered as a pledge of affection. Take then (I most earnestly intreate thee) from a faithfull friend, that which in pure good will he sends thee.

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him; Therefore, I have no cause to complaine of you, who in the time when you were my enemyes, made no request unto me, and now, you minister occasion for me to gratifie you, in granting your request: And withall know, that when you receave from me; I doe thinke, that you doe truly give me; in as much as I doe account your demand for a singular pleasure. For what greater glory can come to a man who loveth his country, than to doe good to his Citizens, which in thankefulnesse for your letters I have done. And if what I send, comes later unto you than is desired; I desire you, not to lay the fault upon me, nor upon your Embassadors; assuring you, it was neither want of diligence,

ligence, nor of skilfull Marri-
ners, but a most violent and
tempestuous Winter, which
hath occasioned this stay;
wherefore if those things,
which I send you, and have
beene exposed to the mercy of
the Sea, arrive in safety; you
shall not doe amisse, if you give
thankes unto fortune. Your
Embassadours will give you all,
and *Eubolus*, by whom I send
my letters will tell you all
things particularly; And when
you understand from him the
number and the quality, you
may distribute according to
your minde. As for the mo-
neys, imploy them, in adorning
and repayring your Towne;
Not that you should doe it by
my admonition, but by your
owne proper counsell; for ne-

ver any man became good, by the will of another, but by his owne. If then, you imploy that which is given you to one purpose, in other unnecessary wayes (which should bee unworthily done by you) beleeve that your mis-imploying will procure you more blame than the praise unto the giver. Besides it is not convenient, that a banished man, should with his owne money cause the ruines of his City to bee repayred, nor that the inhabitants therein should neglect the rebuilding, especially, when it is at anothers cost. And if you shall thinke, that I have not sent my presents to you only, but to the people, to the City, and to the gods of the country, your opinion will deserve more praise,

than he who sees them doth. For no man can bee ignorant that gifts are the glory of the giver, but the well imploying them, doth raise to a farre higher degree of honour, the receaver. For my part, I shall receave perfect contentment, if you beleeve, I rather witnesse my love, than my liberality; the first, being an effect of the goodnesse of the minde, the other may bee understood (though sinisterly) to bee a bragging of my riches.

EPIST. LI. To the Athenians.

YOur curious Image-worker *Perillus* came, and presented to us his workes, laboured with wonderfull art, wherein wee tooke singular pleasure,

courteously receaving and giving him many gifts, as well for the honour hee did us, in shewing his excellent art, as for his country sake. Shortly after, he framed a Bull of brasse, greater than a naturall Bull, which he presented unto me: I tooke a singular pleasure therein, as in a creature nourished with men, and usefull in his exceeding labour. And in truth, it seemed unto mee a kingly spectacle, and a commendable worke, not yet knowing the secrets; but shortly, he opening the flanke, discoverrd a torment of extreame cruelty, and more miserable than any kinde of death. Then exalting his worke, I judged his wicked nature worthy of punishment, and that he ought in reason to

make

to make the first tryall of his worke, having never seene more malice in any art, than in his. I therefore caused him to be shut into this Bull, and (as he had instructed) kindled a fire about, to have an assured conclusion of his most cruell art; wee having no sight of him, who was tormented, nor seeing any teares, nor hearing any noise, but his voice onely (which sounding from within the hollownesse of the brasse) came unto our eares like the bellowing of a Bull. Since, I have heard, that you are much displeased at his death and exceeding angry with me, wherein I cannot sufficiently wonder, verily perswading my selfe, that you ought not to bee any way grieved, for, if you accuse me,

me, because I inflicted no greater punishment upon him; I sweare unto you, by all the gods, I could not invent a greater. But if you say, that he deserved no punishment, it seemes unto me, that all of you, O *Athenians*, who glorifie your selves for your great humanity, doe now commend cruelty; Seeing that it must necessarily be, that this Bull was either the workes of one alone, or of all together. Now which of the two it is, will be knowne by the love or hatred which you beare me. For if *Perillus* hath merited death, and that none of you are like him, in manners or in nature, you will not reprehend me. And if you say he is unjustly put to death, you confesse you are no better than he.

I doe

I doe not therefore repent his putting to death; neither will I ever thinke I have done wrong, if first it doth not appeare unto mee to be against Iustice. And if it appeare unto others that *Perillus* is unjustly punished; I may as well thinke, that they goe about to take from me the firme and assured defence of my dignity; For I cannot bee perswaded, that either you or any other of the *Greeks* should thinke his punishment unjust, seeing it was most fit, that hee should first make experience of his engine, forged with such malice to the prejudice of others; besides, in my opinion and in others also, by this present, he would manifest, that I was worthy this grievous punishment. And although (in respect

respect of those who conspire against mee) this permiscuous invention was for my profit; yet I (being to judge, of a thing whether just, or no, in the nature thereof) neglected that, which might turne to my advantage, in respect of what was naturally just in it selfe. Wherfore hee hath beene worthily put to death in his owne worke by mee, to whom he did thinke it fit to bee presented; Yet ô *Athenians*, you (contrary to their opinions, who doe rightly Iudge that whosoever inventeth a torment wherewith to punish another, in justice ought to bee punished first therewith himselfe) doe you thinke mee worthy to be punished by the infernall furyes, and that, that is not enough to pacifie [illegible] his

soule:

soule? But let mee desire you to weigh it well in equity, and you will finde that I doe not these things willingly: and that it is against reason I should be so traversed by the malice of fortune. For although by my Tyranny, I have full liberty to do these cruelties, yet I do well know they are not commendable, and I doe confesse it much displeaseth me that I cannot reduce these things to their first estate; And I would to God, that I were not by extreame necessity constrained to doe them. But O you *Athenians*, which of you, or what man is there in the world, who finding a conspiracy against his life, will not prosecute with all revenge against the conspirators: From thence is happened,

that

that I, finding *Perillus* to be such a one, have punished him; yet this comforts me, that I doe not these things willingly, as they doe upon whom I revenge my selfe. Truly, ô you wise and most antient *Athenians*, I have in this imitated your customes; and what hath beene done to *Perillus*, was very fit for us to doe being a Tyrant, and I have beene unto him (deserving it) not such as by nature I am, but as hee did imagine mee to bee. And bee you assured, that if I were a private man, I would not bee *Perillus*, nor if hee had beene a Prince, would he have beene *Phalaris*. Moreover, your sorrow for his punishment turneth to your shame, and if you doe not desire that wicked men, like unto him,

him, should bee chastised, you will acquire a perpetuall blame; for hee having invented such a cruell torment, did an universall injury to all men, and more particularly did brand you with a marke of cruelty; the spot whereof, doth spoile the naturall customes of your Country. I doe then verily believe, that every one will commend the manner of *Perillus* his punishment, for so ought all good Citizens to doe: But if there bee any one, who doth dislike this his kinde of death; let him bee assured, that, therein we did not please *Perillus*.

To

CII. To *Teleolides*.

THou hast told many of my friends (it may bee that it might come to my eares) that after *Perillus* his death, I ought not to have punished any other with that torment, saying that thereby I had lost all the praise which I had gotten by his punishment. Beleeve mee, I did never punish any for praise, or chastise any man for glory; Neither doth it trouble me, to be blamed, for punishing others with the same torment; for revenge taketh not into consideration good or evill report. Yet I would have thee know, that to punish others in the Bull, I made experience of it in *Perillus*, whose worke in regard of

the

the ſtatelineſſe thereof, w[illegible] worthy of reward rather tha[illegible] of death; I would have them then who are therein puniſhed, aſcribe all unto thoſe who incite them unto ſuch wickedneſſe, as brings them to this miſery. Yet if any one (out of weake judgement) doth lay the fault upon me, I am no way vexed at it, ſo long as I can ſhew that thoſe, whom I have put to death are juſtly puniſhed. And what thou thinkeſt of the firſt, who was burned in it, think the like of all others: And if you commend the death which was inflicted upon *Perillus*; you accuſe me without reaſon for putting them to death in the ſame manner, who out of treaſon, and by the aſſiſtance of my enemies doe attempt againſt my life

life. Otherwayes I should be a very foole, if for injury done unto others, I chastise them, who pretend me a pleasure, and suffer those to goe unpunished who most treacherously offend me. Yet, for all these reasons, I yeeld to thy opinion; desiring thee nevertheless, to labour no more in it; nor give unto me, or thy selfe any more travaile.

CII. To Nigrus.

THou doest not thinke, that either the Bull, or any other instrument of torment, which we have, is painefull, or bitter; seeing that without any cause given thee, by thy continuall invectives against us, thou hast extinguished and buried

buried all pitie and compas-sion.

CIV. To *Cleomedon.*

I Doe heare, that blaming me without ceaſe, thou doeſt be-wayle the miſerable end of *Cle-ombrotus*; but I doe aſſure my ſelfe, that thou, who haſt the boldneſſe to doe things farre more wicked than what he did, and art every way of leſſe pow-er, wilt alſo at laſt fall into my hands.

CX. To *Lamack.*

THou, in the counſell of the *Camarians*, haſt bewailed the death of ſeaven and thirty, ſaying that, beyond all the cru-elty of mankinde, they miſe-rably

rably ended their dayes in the Bull: but I praying unto the Soveraigne God, that the number be not increased, doe feare that there bee some, who by being overmuch busie will not suffer my prayers in that to be heard, nor that kinde of punishment to end in them; for thou wilt constraine me to make up the number thirty nine, by adding thee and that foole *Epistrophus*: And I would have you know, there is a great odds betweene your blaming mee in words behinde my backe, and my putting you to death for your wickednesse, which assuredly I will revenge.

To

CVI. To *Tymandre.*

IT may be that the *Camarians* comming now against mee with a warlike army, thou art rejoyced instead of the griefe conceaved, because thou couldst not perswade them to make warre upon me for a small occasion; but when thou doest finde thy hope disappointed, thou wilt most justly be punished with griefe, not for any thing thou hast done, but for what thou hast suffered. Tell mee now, what profit commeth unto thee by this thy rejoycing? To say true, if I were to suffer, as thou doest foolishly thinke, thou hadst some reason to rejoyce, at the losse which might fall upon mee. But neither in this,

this nor in any other thing hast thou given me the least cause of griefe; neither art thou of worth to bee punished by extreame torments, nor is it fit to give thee any other death, than the suffering under thy own misery; and if it were possible, to let thee live a longer time, than Nature hath afforded thee.

CVII. *To the same Man.*

THe words which thou hast used to the Centurion, and the great lamentation, which thou makest for those whom I have put to death, have constrained me to torment Cleopatra, his companions in the Bull; for I feared that delivering them, thou wouldest desist from stirring the Citie against

gainst me. Moreover, I suffer the people to intermeddle in the government, till they become wearie of *Tymanders* babling, whose advice, not against *Phalaris*, but against one of his meanest servants will be contemned. And although it were profitable for the *Camarians* to make war against the *Agrigentines*, yet is it not an easie matter to perswade them to enterprise it; seeing they know that warre is every way, more grievous and miserable, than the counsellor thereunto hath related. Besides, they know, the Orator is not of small importance, to the bringing it to an evill end. Thou therefore wert best to declare the points, which may excite the people against mee, that

thereby they may be perswaded to commit their Army to the warlike conducting, but I feare they will not bee drawne thereunto; for amongst many other reasons which probably they may use against thee, they will say that to maintaine war against me, thou hast sold the house, possessions and servants which thy father left thee, and being become a begger, wouldest perswade the *Camarians* to the like folly; wherein thou dost most certainly manifest thy despaire, and indeavourest much evil, by perswading such a Citie as *Camaria* not to follow her owne good and wise counsell, but thy rash foolishnesse.

108. To *Epistratus.*

SEeing I have thrice pardoned thee, doe not put thy selfe in danger, and constraine me to take revenge; for *Phalaris* hath layd by his pitie, which thou peradventure maist with many prayers begge, yet finde nothing but the wrath of a Tyrant.

109. To *Arimetes.*

DOe not inquire after the number of those, whom I have put to death in the Bull: for if thou doest well consider their workes, thou wilt finde them to be many more, then thou shalt finde names; yet such as they were, they fell in-

to my hands. Be thou also assured, that I am not minded, for thy sake, who art young, to abide the malice of those who are old, but will make known (as I have oft done) how wretched those are who without a cause offend me: And if thou have a desire to see and know the changes of this life, I doe admonish thee in the name of the gods, to consider it in others, and remains in quiet thy selfe: neither do I speak this, fearing I may receive hurt from thee; for *Phalaris* must not dye by a feminine hand. But I advise thee, that thou doest not encrease the number of those who have dyed in my Bull, and that my punishing thee be not a pattern of the accusation which unjustly is

layd to my charge for cruelty: If herein thou wilt not beleeve me, assure thy selfe (and the rather because thou contemnest my admonitions) thou shalt be severely punished.

FIG. TO Agemore.

NOw doe I discerne the nature of my counsells in my affaires, truly I have indured many labours by this illustrious Monarchie: and thorow my folly and love thereunto, I have wilfully thrust my selfe into infinite sorrowes and dangers: yet the greatest of my afflictions is, that no honest man will receive any benefit from me. For, if by chance I use liberality to any, who hath need, hee is instantly reputed

wicked: And I doe verely beleeve, that this is the onely cause, why you honest men do so shunne me; for what other occasion can there be, but because I should not benefit you? In briefe, there must needes be some great cause why none of my schoole-fellowes, companions and friends, would ever come at me, neither hath any of them ever promised to come to me, but *Calystus*, neither am I perswaded that he will come. Some others, because they would not openly refuse my kindnes, in excusing themselves sayd they were sicke, others that they were hindred by their Parents, and others by publike affaires. For my part, I was unwilling to attempt the calling of thee, well

knowing I should not prevaile; neither will I invite thee now, hearing of thy sicknesse, and that since my departure, *Pranlea* hath brought thee a Sonne; of which sicknesse of thine, I sweare unto thee, I am much grieved, and am much rejoiced that thou hast many children. But what excuse canst thou finde, to avoide the seeming feare, wherein thou hast been, through my sending of gifts unto thee, so small, that (in truth) they were not capable of raising envie, nor to be seene of the Towne, or to be carried with songs and musike; It being but a little gold sent at midnight, and at unaccustomed houres; yet so soone as thou sawest it, as if it had beene a most wicked and abominable

thing, thou diddest violently refuse it saying, it was not to bee received from a wicked man, who was so imbrued with humane bloud. Wherein thou hast shewed thy selfe, uncourteous, cruell, and without compassion of the affliction of *Phalaris*, whose misery is such, that having desired the Monarchie, thereby the freelier to use courtesie and liberality to my friends; and by the goodnesse of the great God, having attained thereunto, I cannot finde any one, who will suffer mee to shew unto him, the bounty of my heart, they thereby utterly depriving me of this only comfort, wherewith I did hope, to content my selfe, and incounter all my mis-fortunes; neither will you favour me so

much

much as to suffer mee to make
any one of you partaker of my
riches; but disdaining my pre-
sents, you constraine me to give
them where I would not: and
many times unworthily.

112. To the same man.

WHen I had a purpose to speake to *Clearetes*, *Philedemus* wife (thou knowest her) to marrie her daughter; I was hindred by many occasions: about which I had thoughts to have sent for thee hither; but for this very businesse; I determine upon thy stay at *Syracuse*; whereby thou maist easily know, that I doe not write without cause. Goe to her, and let her know; that to him who shall marrie her daughter, thou wilt promise five talents for her dowry: this not to be by way of a present, but as paying unto *Philedemus* what I owe him. And if any should aske thee, how it happened

ned that I had so much money of him, say, thou knowest not; but referre it to me, who received it, and to him, who lent it. If thou canst, work that *Leo* may bee accepted Son in lawe; for he came unto me, requesting my furtherance, to obtaine her to wife; and having promised him my best indevour, I presently advertise thee thereof. Yet if the mother have a better husband, promise him the dowry, and seeke no further; for I would not, by the dowrie which I give her, tye her to a husband against her liking. I also earnestly intreat thee, if thou findest the mother determined to give her in marriage, make her the offer for her daughter; neither would I have thee doubt

negligently, as if thou wert to pay, but with all cheerfulneſſe, as if thou wert to receive five Talents. For, it is moſt unpleaſing to give with a kind of unwillingneſſe, which witneſſeth that the gift is not out of that reſpect, for which wee with all our heart doe give it: Neither is my minde (I thanke the great God) ſubject to this baſeneſſe, that having *Philodemus* his mony, I ſhould think, the great contentment & profit, which the Mayd ſhould have in mariage, ſhould be my damnage. Although I verely beleeve, thoſe who know mee not, doe ſuſpect it in me. But I wiſh *Phalaris* could not be accuſed for other crimes. When ſhee is to be maried, let her be led by foure mayds neere her

owne

owne yeeres, and give her the apparell for a wife which I have sent thee, and for that purpose have them ready. Besides as my gift, sixty peeces of gold. Let the mariage bee accomplished with diligence, it having been too long delayed already. Send the presents with speed and alacritie, that in *Phalaris* his affaires, thou maist acquire a particular grace. Let that which I command be executed, as I write. Furthermore, give all the honour you can unto Mother and daughter, unto one as unto a husband, unto the other as unto a father, helping them in all things they want, and let the mariage bee sumptuously solemnized, that upon that day *Philodemus* and his friends may

may not otherwaies be thought then happy: For we will overcome his evill fortune, and be victorious.

113. To *Cleonetes*.

IT appeares unto me, that *Philedemus* thy husband, and my deere friends travel, addeth much unto thy honour, and bringeth a kinde of infelicitie to thy daughter, being twentie yeeres of age; because a maried woman, remaining a yeere from her husband unsported, acquireth a vertuous name, and a Mayd mariageable, and looseing her time gets dishonour. For, every one disesteemes a Mayd who is past her tender yeeres and without husband; but I thinke, thou keepest her unma-

unmaried, to comfort thy selfe in *Philodemons* absence, with the daughter of you two. Howsoever it be, to protract the daughters mariage, in regard of the fathers absence is not well done; seeing there is a great deale of difference betweene a wife without a husband, which in short time is to retume; and a mayd who never had tryall of a man. If her Parents should dye, and mony wanting, it were a token of great misfortune, if shee were not maried, wherfore I intreat thee by no meanes make triall. And that it may not happen, I advertise thee, that when *Philodemon* went, he left with me, for his daughters portion, five talents, and more also; for *Phalaris* his money is common

to him. Why then dost thou delay the mariage: it being no way needfull to attend the Fathers comming, nor of necessity that he must be at the mariage. Yet I am of the minde, that what meriteth his presence, should be deferred until his arrivall; But what nature constraineth us to doe, if it be in our power, let us not hinder, although it bee something against our will; seeing the daughters yeeres, may not comport with our slownesse. If *Philodemon* have any great affaires abroad (as it is probable, one who hath a daughter marriageable, must travell) this doth not excuse your longer staying within dures, beyond the custome: for the daughter hath more needs of a husband

than a Father: Yet, it may be, thou wilt say, the wife ought to joine in the absent husbands fortune, as if shee were with him, of which opinion I am not; but rather, that thou shouldest raise a felicity to thy husband, and honour unto thy daughter: adding unto a number of good workes, which thou hast done without him, this one speciall good, common unto you both: in marying thy daughter, wherin thou wilt merit the name of a prudent woman. Our *Teucer* will furnish thee with mony, whensoever thou wilt, and if thou hast neede of any other thing for the mariage, he shall helpe thee; thou maist onely command, and pray that *Philodemon* may bee returned by the mariage:

mariage: not that the mariage be delayed by his absence; but that the desire of his returne in health, and such like wishes, may be a true token, that thy love to him is not diminished.

114. To Teucer.

BEfore I received thy letters, I knew that *Philodemus* daughters mariage was finished: for report goeth faster then those, who ple greatest diligence to give advertisement of what is done. And although this messenger goddesse hath brought mee from farre, this newes, yet I may justly complaine of her: For, although I be not such as others speake; yet I am by her, and her occasion blamed and

condemned of most great crudelty, for shee publisheth to all the world, that I am wicked; which maketh those who never made triall of me, nor ever saw me, dispraise me beyond measure, as if I were a man, borne onely for the damnage and ruine of mankinde. This is my miserie. The house, wherin *Laon* and *Theanes* were first coupled together, I would have had leave it to them for ever, and drive not *Hymen* the god of mariage, from the place where hee vvas first knowne unto them. It beeing an apt gift for those who shall receave it; the place where the Virgine knot is untyed, being most pleasing to the maried couple. The reason why I desire it should be so, is, that *Philo-*

lo-

lodemon may rather be envied than pitied; and that no man how great soever his felicitie be, shall be judged so happie as *Philodemon*, in his adverse fortune. Let the greatest hatred be raised against me, I care not, I make no account of what cannot hurt me. I will that this, which I have commanded be done, that every one may desire to finde such a friend as *Rhakis*, although they finde the contrary.

115. To *Philodemon*.

THou deceivest thy selfe *Philodemon*, to think, that I make so many vowes and praiers for thy return, that I might not loose the 5. talents which I freely gave at the mariage of

thy

thy daughter, not looking for it againe, for that had been unworthy even of a mechanicke: yet if thou desirest thy daughters portion should have been given wholly by thy selfe, It is enough for thee to say, the money was all thine: but if thou desirest otherwaies, adde five more, and write her dowrie tenne. To the end (at the least if thou thinkest fit) part may be out of *Phalaris* love, the other of her fathers wealth. In acknowledgement of this my good-will, thy daughter *Theana* hath made honorable mention of me, which pleaseth me exceedingly, in as much, as what shee received in her maydentime, now she being a wife and mistrisse of a family, she acknowledgeth and giveth testimony thereof.

116. To *Clem* and *Thom*.

THat out of your good wil, you vouchsafe to speak of *Phalaris*, with so much honour and affection you wonderfully please me, and although I indevour my uttermost, to make my selfe worthie of such speeches from others; yet fortune doth not permit it. For, in truth you shall finde, from my beginning, that my name was never worthy of blame or reproches: yet I am infinitely condemned for many foule things, which my perverse and fatall necessitie hath constrained me to doe against my will. And my name is odious, because, instead of obeying the Law, I am a Law unto my Citizens.

mens. But if you will have a retribution of thankes, for what you have done; doe me the pleasure not to speake so of mee.

117. To the *Messinians*.

WHen I sent the Delphique plate, the Crownes of gold, and other precious gifts to offer unto your gods, as a thankfull acknowledgement for the health which they have restored unto me; I did verily beleeve that of two things you would doe one: either religiously offer them, or depriving the gods of them (as you have done) distribute them amongst your selves, feigning to doe me an injurie, but indeed committing

sacri-

Sacriledge; as if the offerings, because of the offerer were not Holy. For what difference is there, in stealing things consecrated to the gods, and those which are only addressed unto them; seeing both belong unto them, and no more to those from whence they were sent. My acknowledgement therefore, and your impiety is clearly manifested; because, they know, that I thankfully gave, and that you stole. It shall satisfie me, to see you curssed by the divine power, for keeping my offerings from being presented. Amongst other reasons, which move you to believe, that it is good gaine, you confesse that in the things sent, there was nothing abominable, unless there should be a double

quality

[illegible]ry in them; that is, if you
[illegible] them amongst you,
[illegible], if given to the gods,
[illegible] You also plainly demon-
[illegible] that, in your owne con-
[illegible] you commit impietie,
[illegible] your chiefe Magistrate re-
[illegible] the people, to de-
[illegible] what shall bee done
[illegible] the mundes treasures, and
[illegible] people, reserve it to the
[illegible] And (which is
[illegible]) you say, if
[illegible] did receive a Tyrants
[illegible], they were traytours to
[illegible], so soone as they did re-
[illegible] wherein you ac-
[illegible] gods of wickedness,
[illegible] they were subject there-
[illegible], yet you punish none of
[illegible] but account them
[illegible] Governours of your
Common wealth, who, not

 onely

onely once; but three severall times, would have given *Messina* into my hands, as absolutely as *Agrigentis*, if I would have given them the money, which they demanded. And the reason why you punish them not, is, because you are of the same minde that they are, and cannot proceed against them being principalle freely; you your selves being all to be corrupted with presents. And that you may not thinke, I speake these things, because my offerings are neither in my hands, nor presented to the gods; I will thinke no more of it; not doubting, but the gods, whom you have robbed, will timely and justly punish your rash boldnesse against me, and your impietie against them.

my health, suffering me to die, it would easily have beene thought, the Tyrant had died by thy meanes; and if by this my disease I had not beene in danger of death, yet, to get the reward offered unto thee, thou laughtest easily have killed me, for I took what soever thou gavest me as apt for my health: But thy singular goodnesse did rather choose a just praise, than an unjust gaine. Seeing then, that I was in thy power, to have done thy will with me, I cannot give thee condigne praise for thy honesty; only I will assuredly hold, that thou hast beene instructed, to thinke most religiously upon the god, who found out the art of Physicke. Vnto whose honour, and unto thy singular honesty,

I have commanded that foure vessels of gold should be given, two cups of silver, wrought after an antick manner, ten paire of glasse drinking bowles, twenty virgins, and fifty thousand Articks. I have also commanded *Teucer*, my Treasurer, to give thee as much wages as unto any of my sea Captaines, and unto any of my Guard: which (I must confesse) is but a small recompence for so great goodnesse. But in stead of satisfying according to thy merit; let it serve, that I confesse, it is not in my power to reward thee equall to the good thou hast done me.

119. To the *Hymerians*.

I Sent unto you, to send me presently, *Stosicorus*, *Hermocrates* and *Conon*; but instead of them, you have sent *Sameas* and *Nicarques*; whereby I well know, that if I were such a one, as you report mee to bee, you would make me doe such mischiefe unto you, as should constraine you, to send me them whom I required. But I finde you do not make small account of that villaine *Conon*'s lewdnesse, seeing that in his stead, you have sent mee *Sameas* and *Nicarques*, as men of small esteeme; whom neverthelesse I know are illustrious, and brave persons, and of a more honest life than any of you.

Where-

Wherefore I considered, these honest men ought not to bee tormented, having done nothing injuriously against mee, or the country. I neither will I violate the Common law of Greece, as you in divers things, and at divers times have done, especially in that, which most iniquitly you have executed against me; I need not recount the particulars, they are well knowne, both to me, and unto them, to whom I write. In which acts, truly, I whom you call a murderer, and a villaine, neither doe, nor will ever imitate you. I therefore returne you your Embassadours; although without difficultie, I could of two things have done one, either have constrained you to send me whom I requi-

red in liew of these two, or in tormenting these which are in my hands, have powred out my wrath upon them; which thing, though I have not done, yet you repute me as bad, as if I had done it; and no better, for returning them safe. From whence I plainly see, that my good or bad acts, doe little availe, to the acquiring the good will or hatred of men. Yet (shutting in my wrath, untill I may punish with justice) I would have you consider that I, being a Tyrant and angrie; having also in my hands, if not those whom I desire; yet, at the least such, as, if I should have put them to death, it would have beene very grievous unto you, have pardoned them, and lodged them with

me, have sent them backe? Also, if you will be just in any thing, think it is better, the danger should fall upon two or three, than upon a Citie. But if you resolve to keepe Conon (whose body hath dishonestly served all of you) in safety, resolve also, that I will ruine your City; For I will with all my strength labour to let you know, that I am as cruell as you repute me.

120. To Stesicorus.

I Have beene told, that when thou considerest with thy selfe, my great power, and what thou hast done against me, thou art mightily afraid, whereat I much wonder, and why thou shouldst begin to

feare now, rather, than when thou didst first bandy against me; and sayedst unto the *Hyperians*, that thou would'st deliver them from the unjust Tyrant, hoping (it may be) thou could'st effect what thou spakest. If then thou despisest death, (as it was fit for a vertuous and wise man to doe) why then (if foole as thou art) doth the feare hereof so much trouble thee now, seeing it is fit thou should'st abide that, which thou didst with so much bravery offer to suffer? But if thou wert naturally a coward, and fearefully disposed to suffer the paine; which I shall lay upon thee; what a rash fellow wert thou to cry out against me, calling me villaine, a murderer, and thiefe? and what

made

made thee bring into the open Senate thy sentences and verses against me? Why also, thou bring a Musitian and a Poet, hast chosen a life contrary to thy study? Seeing thou mightest have lived in quiet, without enterprising any thing of more difficulty than fitted thy Poetry. Yet, seeing, in stead of addicting thy selfe to that, thou desirest to governe a Common-wealth; I doe foretell that shall happen unto thee, not which unto Poets and unto Musicians, but what unto Governours of Republiques, who are in their enemies hands, for foolishly attempting things beyond their strength.

121. To

121. To *Himagaine.*

STesicorus, we are not Tyrant of *Hymera*, but of *Agrigent*: wherefore, we give thee infinite thanks, that, by thy accepting a small Seignury, thou hast given us a greater. From which reason be thou assured, that we being Tyrant of *Agrigent*, can revenge our selves of our Enemies in *Hymera*.

122. *To the same Man.*

I Heare thou hast gone into *Alontia*, and to *Alesia*, and hast sent messengers round about to raise men and money against mee: Being old, wilt thou not yet forbeare thy folly, and medling in publike affaires,

faint, having no respect unto the *Muses*, with whom thou sanest thy selfe to be in love? Truely thou doest vilifie them, making use of them against honest men. Hast thou no compassion of thy children, now grown up? Thou art exceeding rash, thus to labour in thy age, to assemble men against so powerfull an enemie, who will overthrow them, and breake them as small as chaff. Mee thinkes I see thee describing the returne of the *Greekes*, exceedingly blaming the rashnesse of the Captaines. Yet in all this thy travelling, thou doest not consider whether thou canst returne in safetie from *Alesia*, to *Hymera*. But I will tell thee, that the Rockes of the *Capharian* Sea, the *Caribdes*

ribdes, and the armie of *Nauplius* doe attend thee; neither canst thou escape my hands, although some god (as you Poets feigne) should make thee goe invisible.

123. To the *Hymerians*.

KNow that I have taken *Stesicorus*, *Conon*, and *Dropidas*, sailing from *Puchina* to *Peloponnesus*, for the *Corinthians*, whither you had sent them. It may be wee will send you *Dropidas*. *Conon* we instantly put him to death. But *Stesicorus* wee yet keepe alive, untill wee have considered what kinde of death he shall die.

124. To

124. *To the same.*

YOu have openly manifested your affection, in thinking that there is no difference betweene *Phalaris* his love or hatred. God hath done justly; And I doe verily beleeve, that having given mee such beginning, the end also will succeed according to my desire. As I formerly writ unto you, I commanded *Canon* should instantly bee put to death, knowing him to be both crafty and a villaine, having neither father, mother, nor kindred in your Citie. I send you *Dropides* home honourably, as befitting him; because he is neither evill, nor had ever done me harme; for *Stesichorus* I will advise with time.

125. *To*

125. To the same.

I Have delivered *Stesichorus*, pardoning whatsoever hee intended against mee; not for love unto you; for, if there had been no other respect, he should have died a thousand times: But for the *Muses* sake, who have a care of him; And for all the gods and demie gods, which inhabite the Land of *Hyperia*: because I cannot complaine of them, but of you, who know well, what enterprise he had against me: yet I was ashamed, that, with that vile harlot *Canon*, so sacred a man, (and who I doe verily beleeve, is under the protection of the gods) should die. And I doe heartily wish of the great

god,

pal, that it had beene in my power, to have preserved from death those, who were of condition like unto him. I counsell you therefore, and command you, no farther to trouble him, by laying upon him, the burden of your common affaires: For it is no way proper nor apt for him, as I have beene assured by those, who went with him into *Alesia*, they telling me, that against his will, and forced by your pertinacie, he was employed in those affaires. Forbeare then to constraine him, and imploy others more fit, leaving him at rest to tend his Harpe, without acquiring enemies like unto me. For it may be they will not use him as I have done. And if you have such need of men, to take

in

in hand the government of the Common-wealth; choose amongst you such others, that when they are taken by me, I may punish them at my will, without any superstitious apprehension, wherein it may be you will think I doe you a pleasure.

226. To Stoffcorus.

I Have not sent the oyle unto thee, but to thy nephew: because his youth seemes unto me worthy of reputation, and that in the *Gymnick* plaies he should not yeeld to *Agesilaus*. And I desire that he may attaine the highest degree of perfection. As for thy selfe, who hast refused the money which I sent thee; If now thou doest not take

[illegible] it) bee thou assured, (although it be false) I will accuse thee of Treason to the *Hymerian*, wch in my mind (if it should happen) would be farre worse, than the receiving that which I had provided for thee. Moreover, I desire, that thou wouldest apply thy selfe to these studies, which make thee (above many other) honourable, admirable; In doing this, thou shalt forbeare other things, which (although thou art above all others in reputation) make thee like unto the worst.

127. *To the same man.*

I Doe intreat thee *Stesicorus*, speake no more of me, be it in verse or other wayes: because in all my businesse, I desire

sure nothing more than silence. Of others thou mayest speake as the Muses shall inspire thee, and as thou pleasest, without reprehension. But above all things, shunne the government of the Common-wealth; setting mee as an example before thy eyes. For although I am of most men reputed happie; yet I know well the greatnesse of my paine and travell. And, if thou doest thinke, that because I have, of my owne accord yeelded my selfe of this Tyranny, therefore I ought worthily to suffer this great vexation and care; And that to thee, who by constraint tookest this publike charge upon thee, no molestation ought to come: Lay aside all my actions, and consider exactly thy

owne:

[illegible], and that no wise man, who, peradventure, would make more warily, than thou hast done, would willingly meddle in publike affairs. Think also, apart by thy selfe, what thou hast suffered, and what thou mightest have suffered, if I had not been such an Enemie as thou foundest me; facill, and easie to appease. A man, who sailes in a quiet sea, and blowen with the prosperous winds of fortune, in reason ought not to put himselfe, for all that, wholly into the Achievement of fortune. And if thou doest thinke, that, being no Tyrant, nor hated of all men (as I am) thou oughtest for thy friends, and for the Common-wealth, to under-goe the burden, thou much abusest thy selfe; for a

mans

mans goodnesse, is oftentimes as headlong a step as his ruine, as his wickednesse: Beleeve me, I could wish to be an example unto thee, and (if it were safe) to become a private man, of a Tyrant; yet thou mayest well consider, what the love thereof hath made me suffer: if thou dost also behold them; who have received for good turnes, many injuries of their fellow citizens, and great ingratitude, for all the dangers, which they for the Commonwealths sake have undergone, thou wilt well know, that hee, who forbeareth publike businesse, and wholly intendeth his private, shall finde in himselfe great contentment.

128. *To the same man.*

Thou, oughtest not bee
vexed, because thou art ac-
cord unto me by *Eubolus*, and
Ariphantes, nor because they
attribe their assaulting of mee,
unto thee, and to thy excellent
verses, oughtest thou to be me-
lancholy, although thou doest
know the great danger, where-
in I was yt *Hymen*. But clear e
contrary, seeing I had no great
harme, it is fit, that against their
intention, yet by their meanes,
thou shouldst have rather fa-
vour, than griefe; As well be-
cause these verses, wherewith
the Muses have inspired thee,
have had so much power, as
because (if thou hast any me-
mory of me) it renders me wel
disposed;

disposed; And as that which thou hast composed, is of more value by it selfe alone, than sung with the Harpe; So *Phalaris* is of more power, than they are who would kill Tyrants. When I was in extreame danger, and tooke the Tyrannie upon me, thou preservedst thy friendship: wherefore I will not cognoscere of thee, though by the wounds which I received, I should, (as I was neere) have died. Besides, I know, if so wicked an attempt had taken effect, it would not have beene a fit subject for *Stesicorus* his verses. Yet, it may be, that by thy divine verses thou approvest the killing of Tyrants; wherein every one praiseth thee, and thy verses. For my part, I blame not the

killing

[illegible] of Tyrants, but of *Pha-*
[illegible], because that were to kill a
[illegible] not a Tyrant: Knowest
[illegible] not that I can better de-
[illegible] my selfe from injuries,
[illegible] offer any? Yet, nor *Dro-*
[illegible], nor any honest man
[illegible]ever, no, nor *Iupiter*
[illegible]selfe, who is the saver of
[illegible], and hath preserved my
[illegible] can be in surety in a Tem-
[illegible] of *Eubolus*, and *Ariphantes*
[illegible] there. To whom I have
[illegible] Iust, as I was to *Conon*,
[illegible] *Theagoras*, who endevou-
red to kill me; and as I was to
Antimedes and *Perseles*, and o-
ther their like whom I have put
to death, out of a just reason of
revenge. Let them say that I
am a Murderer, that I doe not
think there is a God, that I am
a Tyrant, and that I am full of

great and most foule malices; and if they can, let them yet say worse without sparing; If such villaines should esteeme of me, I should thinke I were to bee blamed by the good. Some of those whom I punished, were burned in the Bull, some impaled, that they might serve for example to deterre others; some had their eyes pulled out; others broken and laid upon a wheele; and others had their heads scorched: To bee short, all that offended me, justly received a cruell death; So that to them I confesse I was a Tyrant; neither will I deny, that I desire this kinde of Tyranny; For in punishing the wicked, I shall never be other than as they account me; But to the good, I will be alwayes,

such

such as I was, before I was a Tyrant. Doe not thinke therefore *Stesichorus*, that in writing against a Tyrant, thou writest against me. Nor would I have thee neglect the embracing of the *Muses*, with all thy affection; nor from speaking whatsoever comes into thy fantasie of a Tyrant; For I desire thou should'st know, that nothing can kill *Phalaris* but his proper destiny, which although the Poets doe not speake of; yet from our birth wee carry it with us. Seeing, therefore of necessitie it must come, I will receive it as due to mee. But *Eubotas*, and such homicides, who, for reward, have assailed mee, I have given them their just reward, not such as, according to the Lawes is given un-

to those, who in killing of Tyrants seeke for glory: But such as was fit for a Tyrant to give, who was above the Lawes; Them, in the presence of the *Hymerians*, I caused to be impaled up to the brest, letting them so remaine until morning in great torment. Now because I doe not desire that thou should'st be put to the triall of these things, for thou would'st say it were causelessely done, I doe intreat thee to seeke the meanes to enjoy a happie, long, and peaceable life, and provoke not *Phalaris* against thee; but exercise thy selfe in the glorious labour with the *Muses*, sending mee of thy workes, wherewith, I may free my selfe from many thoughts, which doe oppresse me.

129. To *Androcleus*.

I Have writ unto *Stesicorus*, assuring him, that I am not angred with him, because *Eudemus* and his fellow conspiratours, have slandered him. I doe also entreat thee, to assure him, that I have no evill thought of him. For I doe beleeve, that these conspiratours (as they confessed to mee) lay in wait for me, rather out of their owne malice, than incited by *Stesicorus* verses.

130. To *Aristolocus*.

IF my enlarging of *Stesicorus* and delivering him out of prison, hath incited thee to write Tragedies against mee;

thinking I will be so mercifull to all Poets, thou art deceived; for I doe not esteeme ordinary Poets, but those who are excellent, nor all enemies, but such only as are vertuous: Yet, thou, a wretched vile Poet, and a weake enemie, dar'st compare thy selfe in poetry, and goodnesse of heart to *Stesicorus*; But in small time I will make thee know a difference; not because thou writest against mee; for if I should bee moved at thy fooliſh sottishnesse, I were the poorest spirited man that ever lived; but because thou being such an enemie, and so dull a Poet, darest parallel thy selfe with *Stesicorus*.

131. To *Stesicorus*.

I Beleeve thou knowest *Nicocleus* of *Siracuse*, because such is the noblenesse of his family; that he cannot be of their number who are unknowne to *Stesicorus*, he is at this time (and not without great cause) in extremity of griefe; his wife, (who was not only a wife, but by his sister a neece) is dead: This *Nicocleus* knowing the friendship betweene us, hath sent his brother *Cleonicus* to me, with a request, that I would intreat thee, to compose verses in honour of the dead; Of whose vertues, principally of her Chastity, the *Syracusans* have given mee so good testimony; that I doe not think her

unworthy to bee sung in thy mouth. It is true, I confesse, thou hast abstained from writing mens praises, because thou wouldest not have thy *Muse* esteemed mercenary: But the greatnesse of this womans vertue, un-imitable in our time, doth deserve, that thou shouldest set apart that Scrupulous thought in this cause; I therefore intreat thee, that, laying aside the stiffenesse of thy opinion; thou wilt not deny my intreaty; For *Stesicorus* ought not to refuse *Phalaris* in what he doth demand: not that thou art any way obliged; but because I desire thou wouldest confirme the opinion that the world holdeth, that I am thy friend. Doe me then this pleasure worthy of thy Spirit;

which

which I aske for my selfe, that I may receive it for a friend. If thou wilt doe it; This is the subject; That *Clarista* a *Syracusan*, the daughter of *Equetratides*, neece unto *Nicocles* by his sister, unto whom also, shee was a wife, and married at sixteene yeares of age, shee lived thirty, she had issue two daughters, and died by sickenesse. There remaines no more, but that I pray the *Muses* (who are alwayes with thee, and adorne thy sacred head) that they will inspire thee, whensoever, thou either composest verses, or songs; especially those which I desire, thou shouldest make in honour of *Clarista*.

132. To *Nicocleus*.

I Have written unto *Stesicorus* about the Elegie which thou desirest, and have given him the subject. He hath promised me, willingly to imploy himselfe to the uttermost of his skill, thinking (it may be) to bring some ease unto thy sorrow, by the excellencie of his spirit; but thy griefe is so waighty, and so unsupportable, that by words it is not to bee mitigated; being in one time two wayes doubly tormented, losing thy neece, by thy Sister, and thy wife, who was the top of goodnes, of most rare beautie, and of such chastitie, that there was no woman, to whom she should have been a second.

From

From hence proceeds your ſorrow (I may call it deſpaire) and all your teares, with careleſneſſe of life; But friends muſt heare one the other, from whence I beg of you to borrow ſo much of your griefe; The heart of a vertuous man, (whatſoever the affliction be) ought not to let in more ſorrow, than the ſpirit can beare, It were altogether unworthy of your vertue, to ſuffer your ſelfe to be captivated by griefe, and to murder your ſelfe for a diſaſter, which is not by mans nature to be reſiſted. Give end therefore unto ſorrow, and conſider the weak ſtate of man, and with what condition he is compoſed. We are all borne, accompanied with infinite miſeries, which onely end when

we

we leave the pilgrimage of this life. Yet we think it delightfull because we hope not to suffer in it, any thing so grievous as death. In which respect, wee pitie him, who is dead before us, yet we must shortly follow in the same voyage. Neither doe we know then, that wee ought speedily to lament for our selves. Such is the condition of Humanity, neither is there any thing which more tyrannously joyneth to man; All humane Creatures are subject unto it, neither can any inchantment divert it or delay it. I, who am a Tyrant, and judged of men most mighty, yet cannot avoide it. Nor will I employ my forces against it; but with obedience bee ready when it comes. Yet I could

wish,

wish, I had power to governe it; not that I would deliver my selfe from death (for no doubt some judgeme worthy thereof before my time: which I gainsay not) but that I might change the fatall constraint of such, whose vertue and good conditions, deserve to live long. Seeing then, that Death is a Tyrant over us, and that we have no power over it, let us pleasingly support it; not alone because teares cannot availe, but because it is to be believed, that if thy wifes soule did know thou wert so afflicted, she would be much grieved: For she being alive was a great comfort, doing with a cheereful countenance and free heart, whatsoever shee found pleasing to thee. And in truth thou

thou art not to complaine the losse of such a wife, rather shee the losse of such an husband, who, neither being the first, nor the only man, who fell into these afflictions, thou oughtest to thinke, that humane misfortunes ought to be borne patiently. If not by my example, who (oppressed with diverse travels) doe expect death with alacrity of spirit: Yet in respect of the equalitie which Nature herein useth; For death is common to all, but marvellously feared by some, but specially by such, whose long lives, are accompanied, with ease, quiet, prosperity, health and riches.

133. To *Stesicorus*.

I Give thee infinite thankes, for the verses, which thou hast composed in *Clarist as* praise: and that, at my request thou diddest it so willingly. Thou hast, in every part of them, witnessed the excellencie of thy spirit; And not alone with me, (who equally prise all *Stesicorus* his workes) but with the *Agrigentines* (a great number of whom were at the reading of them) thou hast acquired a great honour. Neither will thy verses live in the memorie of those only, who are alive, but in theirs also, who shall be borne after us. I am therefore tyed to give thee thankes, that at my intreatie

thou

thou hast made verses, admired by all men of this time, and by al posterity; yet I beseech thee, in the name of *Iupiter*, the great god of hospitality, and by all the other domestick gods, that in thy workes thou make no mention of my good or evill, which in one of thy letters thou sendst me word thou wilt doe. For my misfortune hath made mee odious to all men. But let *Phalaris* be writ in *Stesicorus* his heart, either better than the common opinion which is held of him, or more wicked than hee is reputed, as thy judgement shall direct thee.

134. To *Pelopidas*.

I Will not for any thing in the world send unto *Stesicorus*, about that which thou doest request me: For I know well, that, although I should request him, he will not compose verses in praise of any man that is dead. And it doth content mee, that he so much favoured me, as to write in honour of *Nicoclea*'s wife. Wherefore, if thou desirest any thing of mee, aske that which is in my power, and not that, which dependeth upon another mans will.

135. To

135 To *Stesicorus* his Daughters.

WHat greater comfort, (faire Maidens) can be given in your griefe, than the remembrance of your fathers vertue, whose death you bewaile? For *Stesicorus* is not worthy of Teares, but of honour. Wherefore, weepe not for him dead; not, that it is not a common thing to weepe for all; but it is only fit to be done for the wicked, whose life, and not their death, ought to be bewailed; And not *Stesicorus*'s; who, for so many yeares, hath lived with the holy gods in songs and in musicke, whereby he hath gotten immortall honour, and attained the highest degree

degree of praise; neither in this age, nor in any after, will any approach to that height. For in truth *Stesicorus* his quality, seemeth to me to differ little from the quality of a god, who is immortall, and extendeth every where. You must therefore (ô faire daughters of such a father) doe things worthy of him; which, beleeve it, is no small matter to effect. Bewayle not therefore any more the death of such a demy god, who ought to be sung unto (as unto one most happie) not onely in our time, but through all ages, nor take not from him, the marke of honour, which the *Hymerians* intend unto him, as unto a demy god. I know it was not displeasing unto him, to be drawne from us, by that irrevo-

irrevocable law of death: for he had infinitely commended worthy men, who died out of love unto honour and glory; And that by those verses wch are in your hands, and which serve for an example unto good life. You must also know, that when he was our prisoner, and wee his enemie; hee alwayes shewed himselfe of an undaunted courage, nor was ever abashed, as those are, who expect a grievous punishment: But, contrariwise, I knew him more vertuously courageous in our prisons, than when he was our enemie at liberty: By which meanes, his wisedome triumphed over cruelty; neither could I worke him any griefe: For whatsoever I did, was taken in good part: yet I imploid

all

all my forces, and bent all my wits to take him; but when I had taken him, or rather, when I was taken by him, I was not contented, but in doing him pleasure; wherein I do not conceive, that he was beholding to me, not in that I spared twelve yeares of his life (which is the time he lived after his taking;) But I rather think my selfe obliged to him, for having in many things confirmed my heart; but principally, (wherein hee hath exceeded all men that ever I conversed with) in building me to the contempt of death.

136. To *Teucreus.*

TO satisfie the requests, which have been made unto me for the *Tauromenitans*, I would

would have thee deliver them their prisoners; not, that I doe it to pleasure them, but *Stesicorus*: That hee, (having made this request for them) may have the thankes, for courtesie, which I doe for his sake; Yet I thinke, the thankes will not be given: Such I conceive their ingratitude to be.

137. To *Stesicorus* his Daughters.

YOu write unto me, that your father, upon his death-bed, gave you in charge, to intreat me in the behalfe of the *Tauromenitans*. They are unworthy of all pitie; having, (without any injury (little, or much) done them by mee) unjustly moved war against me. Yet *Stesicorus* is

is worthy, not alone to obtaine the favour you demand, which is the ransome for the prisoners; But any other thing, although it were (if it bee to bee done) greater than impossible. And although, to some men he seeme to bee dead; (which no prudent man will confesse) yet to me he is still living. Neither shall the hatred I beare unto the *Tauromenitans* have so much power, but that your fathers memory shall obtain for them, what he will of *Phalaris*, if it be in his power. For he did deserve to command over all men, especially over me; who, among all men, that ever I converst with, never found any so generous or good as he. Wherefore I have commanded that the *Tauromenitans* have their mony restored.

138. To

of whom also they have produced Odes and Songs in Musike. You ought also to consider, that, wheresoever he be buried, he is still a *Hymenæus*; Although for his vertue like every countrey challengeth him, yet hee will alwayes remaine yours. Think not that *Hymenæus* is dead, hee lives still in his excellent works, which he hath made common to all. And remember, O *Hymenæus*, that being borne with you, hee was brought up, taught, and lived, exercising himselfe in composing Hymnes and Songs. After he changing, he died with the *Caranes*, according to their will and power. Doe you therefore build him a temple in *Hymen*, to the perpetuall memory of his name. As for his

Tombe

Tombe, it is already prepared in *Catania*, by the inhabitants. Yet you may doe what you please, assuring your selves, that you shall not want in any thing that I can doe; be it in money, armes, or men: But, I could rather counsell, first to consider, that you *Sicilians* taking a towne of *Sicily*, get no honour: And if you doe not take it, you will acquire shame. Neither would I have you so much lament *Stesicorus* his death; For therein you may trouble his happinesse. And although his body be dead, his fame is still living, and glorious, and shal be through all time; (which can have no power of him) preserved happie in the memory of men. As for his verses, songs, and his other Poems; I coun-

sell you that they may be al-
wayes publikely read, and sung
in your Temples, and privatly
in your houses; for where there
is memory of his verses, hee
cannot be said to be dead. To
keep him therefore alive, make
many copies, and disperse them
abroad. Assuring your selves,
that the Citie, which hath had
the felicity, to bring forth such
a Poet, will be highly esteemed
by all men for his sake.

140. To *Trasibulus* and *Aphilames*.

YOu say, that you paid to *Tencrew*, the money which I lent you; and he denieth the receiving it. In truth I have no occasion, nor to beleeve you, nor to distrust him. He demand-

deth

[illegible] a witnesse of the payment, [illegible] say you paid it as to a [illegible]hfull friend. Wherefore no other certainty being, and that [illegible] may not think that I di[illegible] any of you; I allow it in my accounts as payed to me. And I pray god, (whosoever be in the fault) the truth may be ever hid from mee, rather than I should discover fraud or malice in any of you. For money is a lesse losse than a friend, and of necessity it would fall out, if the truth should discover the malicious offender, that of my friend, he would become my enemie.

141. To *Paurolas*.

MY wealth is small to supply thy bounty: yet I

sweare unto thee by the great
god, I do not think the summe
great, which thou demandest;
I only pray, that thou layest
it out, where thou pretendest: for
if thou distributest in that man-
ner, be assured, thou shalt ra-
ther want friends to distribute
unto, than gifts in abundance
from thy father: For when
great and excellent gifts doe
precede, the possession of
things worthy a great spirit do
follow. Besides, Fortune doth
usually and quickely render,
what is given or spent upon a
noble friend, with franckenesse
of heart: nor suspect, that what
I speak freely unto thee, serves
to give sparingly, and at small
gifts unto my sonne, for whom
I have acquired, what soever I
possesse: For I am so far from

repre-

reprehending thy liberality to thy companions, that, the unspeakable delight which I take therein, makes me advise thee to use all the meanes thou canst to exercise this thy noble courtesie, and not alone in this time, but while this fortune of ours gives leave, that thou persevere in this thy magnanimous will. To maintaine thee therefore in that minde, know, that what I send, I give most willingly, assuring thee, thou shalt doe mee a pleasure, to spend in this commendable and hopefull manner.

142. *To the Megarians.*

WIthout expecting any pleasure from you, I have set your Galley, which I had

had taken, free and at liberty; although I know thee was armed, and rigged out against me. If you can remember any courtesies done unto you; you ought not to forget, that heretofore, I have also three times delivered you, when you were ready to be famished, out of scarcity of Corne.

To Perissenes.

AT the first I had a great desire to put to death the wives of *Eubelus* and *Artiphanes*, who had conspired against me; And thou having taken them, didst send them unto me, to that end. But I set them free; wherein I know thou wilt wonder. Yet when thou shalt know, that the cause thereof pro-

proceeded from the demonstration which they made of their great vertue, there will much more wonder: for when I asked them if they were privie to the conspiracie of their husbands against me, they not onely confessed it, but affirmed that they were determined to come with their husbands to the doing of the act: then I demanded what injury, great or small I had ever done them; they answered, no particular, but publike, for we think it a common injury to reduce free Cities to slavery: And when I asked what punishment was answerable to the hatred they bore me; they answered death: I hearing these answers, judged that they willing to dye so valiantly, were worthy of life,

nor

nes of death, and therefore pardoned them, commanding that all that was taken from them may be restored to them, sending them to their parents free from any complaint of any injury done unto them by us.

144. To *Evander*.

I Doe thinke, that though all the *Hymerians*, and the greatest part of the *Sicilians* know, that in *Hymera*, many did conspire against my life, and how when they assaulted me, I avoided the danger, for I was more just than they: And god who cannot be iniquus, as they were who had the boldnesse to attempt this wickednesse in his Temple, would not have permitted,

[illegible] that they [illegible] [illegible] of a just enterprise, [illegible] as malefactours have [illegible] [illegible] [illegible] [illegible] [illegible] justly deserved to die by their hands. Yet because I have heard *Stesicorus* is extremely grieved, that *Eubolus* and [illegible], doe ascribe their enterprise against me, unto his verses, I desire (although I beleeve it to be true) that hee would lay aside all sorrow; for if their mindes had beene guided by his verses, they would not have deserved to be punished as wicked; but rather rewarded for their vertue.

FINIS.

FINIS.